

Discipline
of the Pentecostal
Holiness Church



1949

DISCIPLINE
OF THE PENTECOSTAL
HOLINESS CHURCH
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Doctrinal Exegesis
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PREFACE

From the highest to the lowest of God's creation we see the most perfect organization. The stars are all placed in order; the sun and moon have their tabernacles; the solar system is a display of God's wonderful arrangement. When we turn to God's dealings directly with man, we see the same carefulness of system and order. Look at His government of the children of Israel. At Sinai, laws are given, commandments delivered, and specifications are laid out with most positive command to "see thou make all things according to the pattern showed to thee in the mount." When we come to the work of Christ and His apostles, we observe the same care for a simple but sufficient form of such government. He chose His twelve apostles, gave them proper training, and gave them the commandment concerning the kingdom, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit (Ghost); teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the age (world)." (Matt. 28:20.)

The apostles went forth, preaching everywhere, and the people were converted, sanctified, and baptized with the Holy Ghost, forsook not the assembling of themselves together as the manner of some now, but formed believers into local congregations, and called them churches, and ordained elders and deacons, and always left someone to look after the spiritual and temporal interests of the church.

PREFACE

Inasmuch as it behooves us to copy the example of Christ in all things, and follow the methods of the holy apostles in administering the affairs of the primitive church, we should humbly recognize the authority of our Discipline as based upon the same. Amen.

HISTORY

Basically, the Pentecostal Holiness Church is a continuation of the great revival that began with the early outpouring of the Holy Spirit on the day of Pentecost, when the 120 were filled with the Holy Ghost and began to speak with other tongues as the Spirit gave utterance. The Church is built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone. (Eph. 2:20.)

At irregular intervals during the intervening centuries great revivals have occurred in various sections of the world. These revivals were energized and controlled by the Holy Spirit, and quite naturally with recurrent outpourings of the Spirit as on the day of Pentecost.

The tendency has been to a lapse into formalism and a departure from the full Gospel, within a generation or two after these refreshings.

During the closing period of the Nineteenth Century, following a mighty wave of intercession, energized by the Holy Spirit, and led by a number of holy men, mighty revivals swept many sections of the world, with an increasing cry to God for another Pentecost.

During this mighty revival of repentance, regeneration and holiness of heart and life, that swept through the South and Midwest, some of the old established church organizations no longer desired the membership of these fire-filled holiness preachers and laymen, and as a result many independent churches were established, and associations formed, where people could feel free to seek God, not only to be genuinely saved, but also to be definitely sanctified.

HISTORY

It was at Anderson, South Carolina, during the month of August, 1898, that the Fire Baptized Holiness Association was born, a General Overseer elected and Ruling Elders (somewhat similar to our Conference Superintendents) were appointed. In 1900 the meetings were changed from annual to biennial. In 1902 the name was changed from the Fire Baptized Holiness Association to the Fire Baptized Holiness Church.

In 1898, at Goldsboro, North Carolina, the Pentecostal Holiness Church came into being, and a General Superintendent and other officials elected. Yearly conferences were held. Several churches came into existence, principally in North and South Carolina, and Virginia. In 1902 at Magnolia, North Carolina, the word "Pentecostal" was eliminated from the name due to the fact that none of them spake in tongues as the Spirit gave utterance as the disciples on the day of Pentecost. And for a few years the church was known as the Holiness Church. Following the outpouring of the Spirit in the early part of this century, and many of the members having received the Baptism of the Spirit according to Acts 2:4, the word "Pentecostal" was restored to the name as at the first. This was done at Dunn, North Carolina, in 1908.

Following the great Latter Day outpouring of the Holy Spirit in the early part of the Twentieth Century, each of these organizations accepted the outpouring of the Spirit as according to the original pattern established at Pentecost, and most of the

HISTORY

membership, ministerial and lay, received the experience.

On January 30, 1911, in the octagon shaped Pentecostal Holiness Church building at Falcon, North Carolina, duly elected delegates from the Pentecostal Holiness Church as then constituted, and likewise authorized delegates from the Fire Baptized Holiness Church, met for the purpose of effecting a consolidation of the two Pentecostal bodies. This was done, and the name Pentecostal Holiness Church adopted for the consolidated organization.

The first General Conference was held at Toccoa, Georgia in 1913, at which time the change from biennial to a quadrennial meeting was effected.

In 1915, at Canon, Georgia, the Tabernacle Pentecostal Church consolidated with the Pentecostal Holiness Church.

In 1937 at Roanoke, Virginia, the honorary title of Bishop was bestowed upon the General Superintendents. At this Conference two General Superintendents were elected; and at the General Conference at Oklahoma City in June, 1945 the Church voted to have four General Superintendents.

The following have served the Church as General Superintendents:

Samuel Daniel Page 1911—1913.

George Floyd Taylor 1913—1917.

Joseph Hillery King 1917—1946.

Daniel Thomas Muse 1937—

Joseph Alexander Synan 1945 —

Hubert Talmadge Spence 1945—1946.

Thomas A. Melton 1946—

DISCIPLINE
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SECTION I
CREED AND COVENANT

THE APOSTLES' CREED

I BELIEVE in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son, our Lord; which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell (i. e. the place of the departed righteous); the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy Christian church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

COVENANT

We, having been called out of the world by the blessed Spirit of God, and having become acquainted with the Articles of Faith and polity of the Pentecostal Holiness Church, and believing it to be of God, and having given our names and thereby become members of the same, do solemnly, but cheerfully, and with joy and gladness enter into this covenant: We will watch over one another with brotherly love and kindness, not that we may have whereof to

accuse our brother, but that we may with meekness correct each other's faults. We will abstain from frivolous conversations, such as foolish talking and jesting, and from backbiting and tattling, or taking up a reproach against anyone, especially our brother. We will heed the injunction of the apostle, (Eph. 4:1-3) who exhorts us to walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. We will bear one another's burdens and so fulfil the law of Christ. We will also heed the exhortation recorded in 1 Thess. 5:12-14, "And we beseech you brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves. Now we exhort you, brethren, warn them that are unruly (disorderly), comfort the feeble minded, support the weak, be patient toward all men; see that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men." And we will recompense to no man evil for evil, but provide things honest in the sight of all men, and if it be possible, as much as lieth in us, we will live peaceably with all men. (Rom. 12:17). And we will be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven us. (Eph. 4:32.) As opportunity affords we will be engaged in works of mercy; such as visiting the sick, and imprisoned, and the dis-

tressed, and all who may need and will accept our ministrations. We will have no fellowship with the unfruitful works of darkness (Eph. 5:11), but keep ourselves by the grace of God (1 Peter 1:5) unspotted from the world (James 1:27). All this will we do, God being our Helper.

Response: We accept the obligations of this Covenant in the name of the Father, and of the Son and of the Holy Ghost.

SECTION II

ARTICLES OF FAITH

1. We believe there is but one living and true God, everlasting, of infinite power, wisdom and goodness; Maker and Preserver of all things, both visible and invisible. And in the unity of this Godhead, there are three Persons of one substance, of eternal being, and equal in holiness, justice, wisdom, power, and dignity: the Father, the Son, and the Holy Ghost.

2. We believe that the Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and perfect man, who actually suffered, was crucified, dead and buried, to reconcile the Father to us, and to make atonement, not only for our actual guilt, but also for original sin.

3. We believe that Christ did truly rise again from the dead, and took again His body, with all things appertaining to the perfections of man's nature, and ascended into heaven and there sitteth until He shall return to judge all men at the last day.

4. We believe the Holy Ghost proceeding from the Father and the Son, is of one substance, majesty and glory, with the Father and the Son, very and eternal God.

5. We believe that eternal life with God in heaven is a portion of the reward of the finally righteous;

and that everlasting banishment from the presence of the Lord, and unending torture in hell, the wages of the persistently wicked. (Matt. 25:46; Psalm 9:17; Rev. 21:7, 8.)

6. We believe that Jesus Christ shed His blood for the remission of sins that are past; and for the regeneration of penitent sinners, and for salvation from sin and from sinning. (Rom. 3:25; 1 Jno. 3:5-10; Eph. 2:1-10.)

7. We believe, teach and firmly maintain the Scriptural doctrine of justification by faith alone. (Rom. 5:1.)

8. We believe that Jesus Christ shed His blood for the complete cleansing of the justified believer from all indwelling sin and from its pollution, subsequent to regeneration. (1 John 1:7-9.)

9. We believe that entire sanctification is an instantaneous, definite, second work of grace, obtainable by faith on the part of the fully justified believer. (1 John 15:2; Acts 26:18.)

10. We believe that the Pentecostal Baptism of the Holy Ghost and fire is obtainable by a definite act of appropriating faith on the part of the fully cleansed believer, and the initial evidence of the reception of this experience is speaking with other tongues as the Spirit gives utterance. (Luke 11:13; Acts 1:5; 2:1-4, 8-17; 10:44-46; 19:6.)

11. We believe in divine healing as in the atonement. (Isa. 53:4, 5; Matt. 8:16, 17; Mark 16:14-18; Jas. 5:14-16; Ex. 15:26.)

12. We believe in the imminent, personal, pre-millennial second coming of our Lord Jesus Christ,

(1 Thess. 4:15-18; Titus 2:13; 2 Peter 3:1-4; Matt. 24:29-44), and we love and wait for His appearing. (1 Timothy 4:8.)

13. *No subsequent General Conference shall have authority to change the Articles of Faith until the proposed change has been submitted to each local church, the majority voting favorable to the change.*

SECTION III

DOCTRINAL EXEGESIS

1—REPENTANCE

Repentance. (Gr. *Metanoia*—from *Meta*—with, and *Noos*—mind—something done with the whole mind.) Mind as thus viewed embraces the spirit, with particular reference to the conscience and will, and denotes a decision made which changes the desires, views, attitude, purpose and conduct in one's life. Truth inwardly applied produces conviction for sin; conscience awakened by conviction, demands a change, and the will mightily influenced by the conscience in view of the judgment is moved to change the whole life. *Metanoia* signifies a *whole life* repentance—a life time forsaking of sin, and not a mere momentary act day by day. Repentance is not "godly sorrow for sin," but godly sorrow, produced by a display of the goodness of God, leadeth to repentance (Rom. 2:4; 2 Cor. 7:10). Repentance puts the heart in a position to believe.

2—FAITH

Faith is the result of Divine persuasion effected by the promises of God. It includes confidence and trust. The promises, "exceeding great and precious," express the faithfulness of God in the heart thus persuaded, confidence is begotten, trust is inspired. "The promises are yea (established) and amen (fulfilled) in Him"—the Christ. He, by them, is the "Originator of faith" in the heart. (Heb. 12:2.) Confidence in and reliance (trust) upon Christ, the

act of faith, following repentance, brings to the heart the realization of the forgiveness of sins. Faith grows by the same process that gives it birth—the promises of God, centered in Christ, and fulfilled by Him. He is the finisher (perfecter) of faith.

3—JUSTIFICATION

Justification is the act of God, as an infinite judge, pronouncing the penitent believing soul free from the condemnation of His righteous law. It is preceded by forgiveness, and followed by regeneration. Forgiveness removes the guilt of sin; justification lifts the condemnation caused by those sins from the soul. The just God makes the soul just and upholds His just law. His law is righteous and the trusting soul being made just is also made righteous by the same act. Both are one. Justification and righteousness come from the same word in the original. The "righteousness of the law is fulfilled in them who walk not after the flesh, but after the Spirit." Justification opens the way for the heart's regeneration. The penitent believer is rightly related to law and justified by it through faith. The law endorses him because he is in Christ. Forgiveness, Justification and Regeneration are not identical, but they all take place at the same time. The three are simultaneously received by the same act of faith.

4—REGENERATION

Regeneration. (Gr. Polingenesia—Polin—again, Genesis—generation.) This means "to be generated

again." Generation is derived from it; also Genesis. We prefix the particle *Re* (which means *again*) to "generation" and have Regeneration, which means to be "second born" or "reborn." We term this work the "new birth," or "born again." The particle *Re*, as prefixed to generation, has for its antecedent, not the natural birth, but the birth of the first man in Eden. Adam was not *created*, but *generated*. The term *creation* is used to denote the making of man as he came from God, but it was an act of Divine generation. "We are his offspring" as saith the Apostle on Mars Hill. If we are "the offspring of God" then the first man was His offspring, or "generated Son." He lost that birth, and became a son of Satan, the serpent deceiver. Every human being was potentially generated with Adam, and put into the body of materiality as he. As he fell all fell in him, and with him. All lost this Divine birth. All were in the Second Adam—Christ—on the Cross, and in Him were born potentially, the second time. That second birth, on Calvary, is reproduced in us by the Spirit. This is the *polingenesia* "Second Birth"—that Jesus taught Nicodemus (John 3:3) that must take place in him. We are made conscious of the "Calvary Birth" in the "*Re-generation*" effected by the Holy Spirit. Pardon and justification makes a change in all life's relationships. Regeneration is a change in state; that is, our inner nature. Being dead in sins, we are quickened to life by the impartation of the resurrection life of the glorified Christ. "He is our life," and in regeneration we begin to live in, and by Him.

5—ADOPTION

Adoption is an act of God the Father, dealing with the "born one" (Gr. *Huiotbesia* from *Huios*—sons, *Tbesia*—placing—Son placing). The Father receives the regenerated one from the hand of His beloved Son, and places him in His heavenly household. Jesus the First Born Son—the Elder Brother—by virtue of the Father's act of adoption, assigns to the newly acknowledged son his work and service in the heavenly family, or Kingdom. Jesus as the "First begotten from the dead" has the "pre-eminence among the brethren," and by the appointment of the Father, has complete control of all the Heavenly Household; therefore He gives to each one in the "household" their individual work. The Father, in accepting the "Newly Born" into His family "sends forth the Spirit of His firstborn Son into the heart of the Adopted Son" making him a "joint-heir with Christ." This Spirit of the first born Son put into the heart of the "Newly Born" is the witnessing Spirit assuring him of his salvation and sonship.

✓ 6—SANCTIFICATION

Sanctification—The derivation of this word, from root to stem, in both the Hebrew and Greek languages—the original languages in which the Word of God was first written—may help to some extent in the definition of its meaning, but is not sufficient to set forth the vast scope of truth embraced by the word as used in both Old and New Testaments. The Historico Ethical revelation of the Word as connected with the manifestation of Jehovah to the patriarchs,

to Israel, the elect nation, and to and through Jesus the Christ in fulness, is the only way by which the full knowledge of the Word as to its meaning can be obtained. *Kadesh* is the Hebrew word for sanctification and its equivalents. Its verbal stem is derived from the root "*dash*" which primarily signifies to "break forth shiningly" (Cremer's Lexicon). The word in the Greek which was used to translate *Kadesh* is *Hagios*. The 70 men appointed from among the Jews to translate the Hebrew Scriptures into the Greek language known historically as *The Septuagint* in B. C. 287, used *Hagios* in translating *Kadesh* into that language. The first instance of the use of *Kadesh* is in Genesis 2:3 "And God blessed the seventh day and sanctified it." The day "broke forth shiningly" in its sanctification. The word next occurs in Ex. 3:5 "Draw not nigh . . . Put off thy shoes . . . for the place where thou standest is holy." In the bush of fire "God broke forth shiningly" and His radiance hallowed the ground where Moses stood, making it holy. The holy flame that burned upon the bush and consumed it not was a type and prophecy of God's future manifestation to Israel and His method of dealing with them. This manifestation was clearer and more abundant in Christ Jesus "who was the effulgence of His Father's glory" (Heb. 1:3). It also characterizes the fulness of the work of the Holy Ghost. From the root and stem significance of the Hebrew word *Kadesh*, and its equivalent in Greek we learn by its historic development that Holiness "that which breaks forth shiningly" is the fundamental essence and perfection of God's Being in

infinite fulness. He embodies all holiness absolutely. There is none outside and independent of Him. Everything is holy as related to Him. On the basis of, and to the extent of this constituted relationship, we are holy.

We now come to consider holiness in the sphere of relationship. The Hebrew and Greek terms, as above defined in relation to God, take on other shades of meaning in the sphere of Divine relationship. As applied to persons and things it signifies *to be solely and completely devoted to a Divine service*. "Every devoted thing in Israel shall be holy." This devotion is necessarily preceded by a separation from everything in the previous life. This separation covers all sins and sinning, and all inherited sin—the Old Man—since sin in all forms is of no service to God. The former separation is done in repentance, and the latter in crucifixion. This crucifixion is wrought in the heart of the one who is alive to God; that is, the regenerated. Separation from all the former life, inward and outward, puts us in the position to be forever devoted to God. The original word signifies Divine appropriation as a result of the act of devotion. This appropriation makes us holy. Then begins the "breaking forth shiningly" of the Sanctification of the Divine Being wrought within us. We become luminaries in the world. The Holiness of God shines in us to the degree of our relationship to Him.

7—PENTECOST

Pentecost (Greek—*Pentecoste*—fiftieth day) has for its antecedent the "Feast of Weeks" called also

the "Feast of Harvest," one of the seven feasts that Israel was commanded to observe annually by the Lord. There were three feasts to be observed in the beginning of the Spring season; viz., Passover, Unleavened Bread, and Feast of First-Fruits. Following the night of the Passover Feast, they began to observe the Feast of Unleavened Bread which lasted one week, and during this week the Feast of First Fruits was held, which lasted but one day, or a part of a day. That day was the "morrow after the Sabbath" of the Unleavened Bread Feast, corresponding to our Monday. From that Sabbath of the Feast of Unleavened Bread Israel was commanded to number Seven Sabbaths, which would make the Seventh Sabbath the forty-ninth day, and on the morrow after the seventh Sabbath Israel was commanded to observe the Feast of Weeks, or Feast of Harvest, which would be a feast on the fiftieth day. So that from the Feast of the First Fruits to the Feast of Weeks fifty days intervened. The Feast of Weeks or Harvest, was also a First Fruit Feast—the Second—so that between the two was a period of fifty days. The first of these feasts pointed to the resurrection of Christ, and the second to the outpouring of the Holy Ghost as in Acts 2. Christ died on the day the Passover was killed, and was raised from the dead on the day of the offering of the sheaf of the first fruits. He continued on earth forty days, and then ascended to heaven. The Apostles by Christ's command returned from the Mount of Olives where they saw the Christ depart from earth, and in the upper room with over one hundred other believers, began tarrying for the

fulfilment of the "Promise of the Father" which the Christ assured them would be given "not many days hence." They sought and waited ten days. The tenth day was the fiftieth day since the resurrection of the Christ. On that day the old Feast of Harvest was observed. And at the hour that the Priest offered the two loaves "according to the law," the Holy Ghost fell upon the Upper Room Waiters, "and they were all filled with the Spirit." *Pentecoste* was the Greek name for the Jewish Feast of Weeks, or Harvest, held on the fiftieth day. The last letter of the original word was dropped and so we have our word Pentecost. The original Pentecoste literally means *fiftieth* as a number. "And when the day of Pentecoste—Pentecost—was fully come" (Acts 2:1) the Holy Spirit was given in fulness to the 120 in the Jerusalem "upper room." Pentecost now refers to the baptism of the Holy Spirit, and not to any special day. His coming was the beginning of the indwelling of God the Father, Son, and Spirit in the hearts of believers and the New Testament Church. God (Hebrew *Elohim* as a name signifies *Uni-Plurality*—the unity of more than one personality.) The Trinity (Tri-Unity) is implied in the name. However we say God the Father, God the Son, God the Holy Spirit. Not three Gods, but one God with three Personalities co-existing in unity. The coming of God the Holy Spirit to dwell in believers meant the coming of God the Son, and God the Father, at the same time. Pentecost is the indwelling of the Adorable Trinity in individual believers, and the Church of the New Testament dispensation.

This is the great distinguishing feature of the Pentecostal Baptism of the Holy Ghost. The Comforter was given to dwell in the hearts of crucified—fully cleansed believers. "And ye are clean—cleansed every whit—but not all" (John 13:10 last clause). The statement "not all" referred to Judas the betrayer. "Now ye are clean—cleansed—purified—through the word which I have spoken to you" (John 15:3). These statements were made before the day of Pentecost. The washing of the disciples' feet was a symbol of the inner cleansing of their hearts, and the statement "ye are clean every whit" was made at that time and place. The "upper room" company while tarrying in the ten days for the "endowment from on high" were continuously "praising and blessing God." This is a fine specimen of a genuine holiness meeting. "They were all with one accord in one place" during the ten days waiting, which gave evidence of heart purity as a preparation for the Baptism.

8—DIVINE HEALING

Divine Healing, as we teach and believe, is altogether a product of the atoning merit of Christ's sacrifice on the cross. "He bare our sicknesses on the tree," and "by his stripes we are healed." This healing is wrought solely by the application of the Atonement to the body, through faith alone. The Holy Spirit applies the efficacy of the Blood of healing to the sick and afflicted body, or parts, which in fact, is the impartation of the resurrected life of the glorified Christ. This is direct Divine Healing effected

by the Divine Being in response to faith alone. The Law of Recovery is written in all creation, and also in our bodies, since they are an essential part of creation. This law operates according to its relation to the infinite law of all creation as upheld and directed by the Creator. Healing is a part of the benefits flowing out of this law of recovery, and it may be termed the healing of natural law. The earth is under the curse of the violation of the Edenic Covenant, by the sin of the first man, "As Lord over all the works of God's hands," and this curse has caused a thousand disturbances in the movement of Natural Law. An abnormal condition prevails, largely throughout this mundane sphere. These abnormal disturbances force the law of creation as related to earth, to work destruction in the natural. They interfere with the operation of the law of recovery so that complete restoration is rarely ever fully attained. Physicians depend upon this law of recovery to restore health, and as far as they know this law, they endeavor to have the patient adjusted to its operation. Remedial agencies can only indirectly be beneficial insofar as they assist in making this law of recovery normal in its operation. It may be that the Holy Spirit, at times, elevates and accelerates this law of recovery so that it is made, thereby, a channel of healing. If so, this is an act of Divine healing, but not on an equality with the healing of Calvary's sacrifice. Natural means, viewed as a product of the law of recovery, are not to be despised. Neither are we to look upon their use as sinful on the part of believers in Christ. The healing of Calvary's stream

is the "better way," and the way to secure complete and permanent healing of all sickness and diseases.

9—THE COMING OF THE LORD

The word *Millennium* is the Latin numeral for 1,000. The Greek is *Kiliod*, or *Chiliod* as it is more frequently spelled in English. Both are used in the discussion of the coming and reign of Christ. His coming is *Pre-Millennial* as we teach. *Pre*—means *before*, and His coming will be before the Millennium shall begin. We mean His coming "with all the saints" will be the event that shall inaugurate the Millennial (one thousand years) reign of Christ on earth. That period will be preliminary and preparatory in purpose. It is preliminary to the final and absolute regeneration of all that belongs to this mundane creation. That will be the eternal glorification of all creation. It is preparatory to the eternal reign of Christ, as it will subjugate absolutely everything to the will of the Father, by destroying all enmities, animosities and every possible degree of rebellion against the royal will of God. When this is done the Eternity of the Kingdom will be fully inaugurated. Ineffable glories, surpassing all finite conception, will fill the earth as the water covers the sea. All the saints look for, long for, and pray for the coming of Christ as that which is "nigh at hand." A thousand signs and events proclaim and signify the immediate end of this present age. The Great Tribulation shadows are visible now on the earth, and the first event of the Second Advent program may occur at any moment. Amen, Even so, come Lord Jesus.

10—RESURRECTION

Resurrection (Gr. 1-*Anastosis*—from *Ana*—again, and *Stasis*—to stand) to stand up again. (2 *Egerio*—To raise up) which means to raise up anything, such as (a) a building, (b) a saviour, (c) to awaken from sleep. Resurrection is the “standing up again” of that which has fallen—the bringing to life that which has fallen in death. That which went down in death is raised up again to life. The resurrection of Christ is both a proof, and an example of the resurrection. He had a real material human body, the same as all other human beings on earth. “He was born of a (mortal) woman,” who descended from David the King, through his son, Nathan, a full brother of Solomon, therefore he was born of the “Seed of David according to the flesh.” Also of the “Seed of Abraham,” and the “seed of Adam,” through whom “death passed upon all the human race.” All the seed of Adam proceeded from him after he had fallen in sin, under death. Therefore Christ lived in a mortal body subject to suffering and death. He died “under sin,”—“unto sin”—an *atoning* death for sin in the body and this being “finished” He “dropped out” of the mortal body on the cross. The same body that hung on the cross was laid in the tomb and the same body that lay in the tomb was the body that came forth in the resurrection “on the third day.” Thus His resurrection is proof of our resurrection. He being raised from the dead, that is infallible proof of resurrection as a fact. The manner of His coming forth illustrates the way the saints shall come forth. That is, the same body that each one left in

death will be the same that shall be raised, and each will “enter their own body” as Christ did His.

11—REWARDS

Existence is eternal. Things existing can never cease to exist. Change of form and places may occur, but this is not annihilation. Eternal existence is not identical with immortality. The latter is a condition of the former, and commensurate with it. “Christ only hath immortality, dwelling in light which no man can approach unto” (1 Tim. 6:16). “He is the resurrection and the (immortal) life” (John 11:25). Believers are to seek by well doing “glory and honor and immortality” (which is) “eternal life,” or the “life of the ages of the ages.” They are not to seek eternal existence, as that is already a fact, since we can never cease to be. But they are to “seek for glory, honor and immortality” as Christ alone “hath immortality,” which is synonymous with the eternity of life in “the ages of the ages” to come. The unconditionally lost in the ages of the ages to come will exist in a state of everlasting death, which can have no end. They shall have “everlasting shame and contempt” (Dan. 12:2), but not “life and immortality,” as that marks the state of the glorified saints in heaven, “unto the ages of the ages.” At the great Judgment to come the wicked depart into everlasting fire, prepared for the devil and his angels, the “lake of fire” which is the “second death,” but the righteous enter into “life eternal,” or infinite immortality in the glory in which the Eternal God dwells into all eternities.

SECTION IV

GOVERNMENT

1. This body of Christian worshippers shall be known as The Pentecostal Holiness Church.

2. Membership in this Church shall be permissible in four different bodies; viz, the Local Church, the Annual Conference, the Missionary Conference, and the General Conference. These bodies shall be separate and distinct, and no one person shall hold full membership in any two of them, except in the case of missionaries.

3. Membership in these different bodies shall be considered in four different orders; viz., the General Conference of the first order, the General Board of Administration of the second order, the Annual and Missionary Conferences of the third order, and the Local Church of the fourth order.

4. Every member of the Annual Conference shall be required to hold nominal membership in some Local Church; every ministerial member of the General Board of Administration shall be required to hold nominal membership in some Annual Conference; and every lay member of the General Board of Administration shall be required to hold nominal membership in some Local Church.

5. When the term of office of a ministerial member of the General Board of Administration shall expire he shall automatically become a regular member in the Annual Conference in which he holds nominal membership, and the layman when the term of his office on the General Board of Administration expires, shall automatically become a regular mem-

ber of the Local Church where he holds nominal membership.

6. When a member of an Annual Conference who is in good standing shall cease to hold membership in the Annual Conference, he shall automatically become a regular member of the Local Church in which he holds nominal membership. However, in case he is expelled from the Conference or withdraws under charges, his membership in the Local Church ceases.

7. No one shall be admitted to membership in this church who is not in full accord with the teachings of the same as set forth in the Articles of Faith.

8. He must give satisfactory evidence that he is regenerated; sanctified, or seeking to be sanctified; that he has received, or with joy is tarrying for, the Pentecostal Baptism with the Holy Spirit.

9. Any Local Church may adopt any rule or regulation for its own government, other than those written in this discipline, provided such rules and regulations do not annul or conflict with what is herein written, and any Annual Conference may also have the same right. (See Appendix "B" concerning making rules for membership.)

10. There shall be a periodical published in the interest of the work of The Pentecostal Holiness Church, known as the PENTECOSTAL HOLINESS ADVOCATE, the Official Organ.

11. Any minister or layman of the Pentecostal Holiness Church in full fellowship, shall be eligible to Editorship of the Official Organ, and shall be elected by the General Conference. The General

SECTION IV

GOVERNMENT

1. This body of Christian worshippers shall be known as The Pentecostal Holiness Church.

2. Membership in this Church shall be permissible in four different bodies; viz, the Local Church, the Annual Conference, the Missionary Conference, and the General Conference. These bodies shall be separate and distinct, and no one person shall hold full membership in any two of them, except in the case of missionaries.

3. Membership in these different bodies shall be considered in four different orders; viz., the General Conference of the first order, the General Board of Administration of the second order, the Annual and Missionary Conferences of the third order, and the Local Church of the fourth order.

4. Every member of the Annual Conference shall be required to hold nominal membership in some Local Church; every ministerial member of the General Board of Administration shall be required to hold nominal membership in some Annual Conference; and every lay member of the General Board of Administration shall be required to hold nominal membership in some Local Church.

5. When the term of office of a ministerial member of the General Board of Administration shall expire he shall automatically become a regular member in the Annual Conference in which he holds nominal membership, and the layman when the term of his office on the General Board of Administration expires, shall automatically become a regular mem-

ber of the Local Church where he holds nominal membership.

6. When a member of an Annual Conference who is in good standing shall cease to hold membership in the Annual Conference, he shall automatically become a regular member of the Local Church in which he holds nominal membership. However, in case he is expelled from the Conference or withdraws under charges, his membership in the Local Church ceases.

7. No one shall be admitted to membership in this church who is not in full accord with the teachings of the same as set forth in the Articles of Faith.

8. He must give satisfactory evidence that he is regenerated; sanctified, or seeking to be sanctified; that he has received, or with joy is tarrying for, the Pentecostal Baptism with the Holy Spirit.

9. Any Local Church may adopt any rule or regulation for its own government, other than those written in this discipline, provided such rules and regulations do not annul or conflict with what is herein written, and any Annual Conference may also have the same right. (See Appendix "B" concerning making rules for membership.)

10. There shall be a periodical published in the interest of the work of The Pentecostal Holiness Church, known as the PENTECOSTAL HOLINESS ADVOCATE, the Official Organ.

11. Any minister or layman of the Pentecostal Holiness Church in full fellowship, shall be eligible to Editorship of the Official Organ, and shall be elected by the General Conference. The General

Board of Administration shall employ the Business Manager of the Official Organ and the Publishing House.

ORGANIZATION OF CHURCHES

1. Where there are five or more persons in one place desiring to be organized into a Pentecostal Holiness Church, they shall call for a person properly authorized to organize such a church, and he shall read and explain the Articles of Faith, General Rules and Government of the Pentecostal Holiness Church; and after prayer, he shall take the names of those desiring membership. After this there shall be nominated and elected at least one deacon, and a secretary and treasurer, after which the officiating person shall ordain the deacon according to the form of ordination given below. Then there shall be elected a Board of Trustees, consisting of three persons, who shall hold in trust the church property.

HOME MISSIONS BOARD

2. The Board of Home Missions shall have jurisdiction over churches which are organized under its direction beyond the boundaries of established Annual Conferences until the Home Missions Board, in collaboration with the Bishop of the territory in which said churches are located, shall determine the advisability of organization of such churches into an Annual Conference.

DEACONS

3. At the proper time and place the person organizing the church, or if it be at a church already or-

ganized, the pastor shall read 1 Tim. 3:8-13, and Acts 6:1-8, and ordain the deacon or deacons accordingly.

ANNUAL CONFERENCES

1. Where there are at least five or more ministers and one or more churches desiring to form a new Annual Conference, they shall inform the Bishop or his appointee who, in consultation with the Conference or Conferences whose territory is affected, shall determine the organization and boundaries of the new Conference.

2. Each Conference shall be composed of its Superintendent, ordained ministers, licensed ministers, at least one delegate from each local church, but not more than one for every fifty members in each church, and the general officers when they are present.

3. The General Superintendent may transfer a member from one Annual Conference to another, with the consent of the minister and Conference superintendents involved. The General Superintendent may transfer from one Annual Conference to another, when desired by the majority of the official boards of the Annual Conferences and the church involved in the transfer.

4. While all ministers and churches shall be finally subject to the appointing power of the Conference, this shall not deprive any church of the privilege of expressing its desire for the pastor favored by the majority of its members. As far as possible, the Conference shall respect the wishes of both ministers and

churches in making appointments, and the presiding officer shall be ex-officio member of the stationing committee.

5. Each Conference shall determine the time and place of its own sitting.

6. The Superintendent may, with the consent of the General Superintendent, call for an extra session of the Annual Conference at any time during the year.

7. Each Conference shall have the minutes of its sessions published, and the minutes of each Annual Conference shall be the official register of the same.

8. The business of each Annual Conference shall be transacted as follows:

(a) Enrollment.

(b) Fixing the Hours of Business of the Conference.

(c) Granting Licenses and Ordinations. No one shall be licensed to preach or ordained to the ministry who has not pursued the course of study or its equivalent prescribed by the committee elected by the General Conference, and passed a satisfactory examination.

(d) The examination and receiving of ordained ministers from other Christian bodies.

(e) Appointment of Committees.

(f) Examination and Passage of Characters of officers of the Conference.

(g) The examination and passage of the characters of the members of the Conference; provided that those who are unable through sickness or financial embarrassment to attend, shall report in writing of

their experience, work, and the amount received for their service; and on failure to do so for two consecutive years, they shall be dismissed from the Conference.

(h) The suspending from the ministry and the depriving of credentials of persons who are inefficient, or negligent of the duties assigned them.

(i) Nominations and Election of Officers.

(j) The receiving of Church Reports.

(k) Reports of Committees.

(l) Miscellaneous Business.

(m) Time and Place of Next Conference.

(n) Report of Stationing Committee.

(o) Adjournment.

DISTRICT CONFERENCE

1. There shall be held within the territory of each Annual Conference, every three months, a gathering to be known as the District Conference.

2. It shall be the duty of the Superintendent of the Annual Conference to hold District Conferences, and the Official Board may divide the territory into as many districts, as it may deem necessary.

3. The District Conference shall be composed of the Superintendent, pastors of churches, and their assistants, evangelists, mission workers, and delegates from the churches within said territory according to the number provided by the Discipline to the Annual Conference.

4. The duties of the District Conference shall be as follows:

(a) To receive reports from pastors, their assist-

ants, evangelists, and the mission workers: first, as to their spiritual condition; second, as to finances received, and their progress.

(b) To receive reports from the churches on blanks mentioned elsewhere in this book of discipline.

(c) To grant mission workers licenses whose duties shall be:

- (1) That those desiring Mission Workers' Licenses be recommended to the District Conference by the local church where they hold membership.
- (2) That they be certain of a call to Christian work, such as conducting open air and prison services, visiting hospitals, assisting in revival meetings, etc.
- (3) That they be required to report in person or by letter to their District Conferences at least twice during the Conference year.

MISSIONARY CONFERENCE

(See under Missions.)

GENERAL CONFERENCE

1. The General Conference shall be composed of the General Board of Administration, the Superintendents of the Annual Conferences, at least one clerical delegate from each Annual Conference, but not more than one for every twenty-five ministers or major fraction thereof, and at least one lay delegate from each Annual Conference, but not more than the number equal to the clerical representation exclusive of the Superintendent. All delegates to the General Conference, shall be elected during the sitting of the

last Annual Conference, preceding the time for the General Conference to convene.

2. The Members of the General Board of Administration shall hold their membership in the General Conference, and to this body alone shall they be amenable; the ministerial shall also hold nominal membership in an Annual Conference, and the laymen nominal membership in a local church.

3. There shall be a regular meeting every four years, provided that in case of necessity, the General Board of Administration shall have authority to call a General Conference at such time and place as they may designate, for the transaction of such business as may properly come before it.

4. The object of the General Conference shall be to confer together and to adopt such measures and devise such means as shall be deemed expedient for the promotion and furtherance of the cause of Pentecostal Holiness.

5. The General Conference shall assemble in regular session on the third Thursday in June, 1953, and on the same day of each successive quadrennium, and the place for the Conference to convene shall be determined by the General Board of Administration.

6. The following business shall be transacted at the General Conference:

- (a) Enrollment.
- (b) Fixing the Hours of Business for Conference.
- (c) Appointment of Committees.
- (d) Approving the minutes of the General Board of Administration for the Quadrennium.
- (e) Examination and Passage of Characters of the

Members of the General Board of Administration.

(f) Receiving of Quadrennial Reports from departmental heads and the Annual Conferences.

(g) Reports of Committees.

(h) Nomination and Election of Officers.

(i) Miscellaneous Business.

OFFICERS OF THE LOCAL CHURCH

1. The Local Church shall elect officers as early as practicable after the session of the Annual Conference, and all officers shall be in the experience of sanctification at the time of their election. The term of office shall continue until the election of a successor.

2. The officers of each Local Church shall constitute the Official Board, which shall be composed of ^{the pastor} at least one deacon, the secretary and treasurer, ~~and the pastor.~~

3. Each Local Church shall elect at least three trustees of church property, designating one as chairman, and their term of office shall expire at the discretion of the church.

4. It shall be the duty of the ~~deacon or deacons~~ to look after the spiritual and temporal welfare of the church. He shall provide the elements of the Lord's Supper; see that the church is warmed and lighted; in the absence of the pastor with the mutual consent of the church see that proper persons are appointed to conduct services; and see that financial remuneration is provided for those engaged in the work of the church, that proper literature is circulated among the members, that no unscriptural doctrine is

preached, and that order is maintained in the church.

5. It shall be the duty of the trustees to hold in trust the church property, to examine deeds and titles to the same, seeing that they are properly drawn and recorded, and to arrange as far as possible to protect the property against foreclosure for debts and other claims, and not allow the church property to be used for any purpose that does not meet the approval of the majority of its members.

6. It shall be the duty of the secretary and treasurer to keep a faithful record of all the business proceedings of the church, and an account of all moneys received, including all collections for whatever cause, and for what cause the same was paid out.

He shall also keep a register, in which shall be recorded the names of all who shall join the church, with the manner and date of their reception and disposal.

It shall be his duty further to prepare the reports for the delegate to the District and Annual Conferences, on blanks furnished by our Publishing House.

7. It shall be the duty of the pastor to preach the Word, to visit all the members, if possible, especially the sick; to administer the ordinances of the church, and to sit as chairman of the Official Board and church conferences. In case of the absence of the pastor, or in case of a church having no pastor, the Superintendent of the Annual Conference shall sit as chairman of the Official Board and church conference.

8. It shall be the duty of the Official Board to investigate rumors which may reflect upon the mem-

bers of the church, to hear complaints against, and to settle differences between them, when possible, without a church trial.

9. In the case of the members of a local church expressing their desire for pastor, the nomination and election shall be by ballot. Members of the Church are eligible to vote in business meetings upon reaching age 14.

OFFICERS OF THE ANNUAL CONFERENCE

1. All officers of the Annual Conference shall be elected annually, and shall be in the experience of the Pentecostal baptism of the Spirit, at the time of their election.

2. The officers of each Annual Conference shall consist of a Superintendent, an Assistant Superintendent, a Secretary and Treasurer, who, together with a committee of two elected by the Conference, shall constitute the Official Board.

3. It shall be the duty of the Superintendent to preside at the Conference in the absence of the General Superintendent, to preside at the District Conference, to act as chairman of the Official Board, and to preach the Word, giving his influence, and as far as possible his entire time, to the spreading of Pentecostal Holiness throughout his jurisdiction. In case of a difficulty arising between a minister and a layman, the Superintendent shall have authority to call together the Official Board and settle the difference.

4. It shall be the duty of the secretary and treasurer to keep a faithful record of all the business proceedings of the Conference, and an account of all

moneys received, including all collections for whatever cause, and for what cause the same was paid out. It shall be his duty also to prepare and have published immediately after the session of the Annual Conference, the minutes of proceedings of the Conference, including tables, which shall be the official record.

5. It shall be the duty of the Official Board to investigate rumors which may reflect upon the preachers of the Conference, to hear complaints against and to settle differences between them, when possible, without a trial before the Conference.

6. Immediately after the Annual Conference the Official Board shall, if they so desire, decide the amount necessary to support the Conference Superintendent, and local churches must bear transportation expenses of the Superintendent when he visits them.

7. In case a preacher belonging to one Annual Conference and living in the territory of another Annual Conference shall be charged with immoral conduct or erroneous teaching, the Official Board of the Annual Conference in the territory where he is living shall have authority to investigate said charges and report to the Official Board of the Annual Conference to which he belongs.

8. In case of trial originating in the Annual Conference the right of appeal to the General Conference is granted, a majority vote of which shall be final.

OFFICERS OF GENERAL CONFERENCE

1. All members of the General Board of Administration shall be elected quadrennially, and shall be in

the experience of the Pentecostal baptism of the Spirit, at the time of their election. The General Superintendents shall have been members of some of the Annual Conferences for at least five years preceding their election.

2. The General Board shall be called the General Board of Administration. The officers of the General Conference shall consist of three General Superintendents, the General Secretary, and the General Treasurer. The General Board of Administration shall be composed of the Officials of the General Conference, together with the members of the Board of Education, the Board of Publication, the Board of Foreign Missions, the Board of Home Missions, and the Orphanage Board; and that no member shall serve on more than one Board with the exception of the Executive Board. The General Officials shall constitute the Executive Board of the General Board of Administration.

(a) The Boards of Foreign Missions, Home Missions, Education, Publications, and Orphanage shall be elected by the General Conference with the exception of their chairman, who shall be elected by the General Board of Administration immediately after the General Conference from the personnel of the Executive Board.

(b) The Board of Foreign Missions, the Board of Home Missions, the Board of Education, the Board of Publication and Orphanage Board shall consist of three members each, two of whom shall be elected by the General Conference.

(c) Immediately following the election of General Superintendents, there shall be elected from among them a Chairman and Vice-Chairman of the General Conference, the same to be Chairman and Vice-Chairman of the General Board of Administration and the Executive Board. The one receiving the highest number of votes shall be Chairman and the one receiving the next highest shall be Vice-Chairman.

(d) The work of the General Superintendents shall be determined by the General Board of Administration.

(e) The General Board of Administration shall meet annually, date and place of meeting to be determined by said Board and shall transact the following business:

(1) Receive the reports of the General Officials.

(2) Receive reports and pass upon the work of the following Boards:

Executive Board, Foreign Mission Board, Home Mission Board, Board of Publications, Board of Education, and the Orphanage Board.

MISCELLANEOUS BUSINESS

3. Any ministerial member of the General Board of Administration may, with the consent of the General Superintendent, receive an appointment from an Annual Conference, but he shall be amenable only to the body of which he is a full member. However, in the matter of the appointment he thus receives, he must act in harmony with the Annual Conference from which he receives it, and be subject to its ruling power.

4. Each General Superintendent shall preside at the Annual Conferences in his respective territory, when present, and to act as chairman of the Annual Conference Board in case of charges against the Conference Superintendent, to ordain ministers and organize conferences, to preach the Word, and as far as possible give his influence and time to the spreading of the full Gospel everywhere. The General Superintendents shall have authority to ordain all candidates elected to ordination, and all certificates shall be signed by one of the General Superintendents, in addition to the signatures of the Conference Superintendent and Secretary. It is further provided, that any ministerial member of the General Board of Administration may by appointment of the General Superintendents, license and ordain ministers, and organize new conferences.

5. It shall be the duty of the General Secretary to keep a faithful record of all the business proceedings of the General Conference.

It shall be his duty further to have published immediately after the session of the General Conference, the minutes of the General Conference, including the tables of the reports from the Annual Conferences, which shall be the official record of the church.

6. It shall be the duty of the General Treasurer to keep a faithful record of all moneys, including all collections for whatever cause, and for what cause the same was paid out.

7. It shall be the duty of the General Board of Administration to investigate rumors, which may reflect upon the character of its own members against

whom there may be a charge, between the sessions of the General Conference. In case of a charge against any of its members, the chairman of the Board shall have authority to appoint some other member of the church to fill his place on the Board during the trials. In case the charge is against the Chairman of the General Board of Administration, the Vice Chairman shall have authority to call a meeting of the General Board of Administration and act as Chairman. In case the charge is against both the Chairman and the Vice Chairman, the Third General Superintendent shall have authority to call a meeting of the Board of Administration and act as its Chairman. In case the charge is against the three General Superintendents, the General Board of Administration shall appoint a chairman from its own membership. The offending party shall abide by the decision of the General Board of Administration until the General Conference. The right of appeal to the General Conference is granted.

8. It shall be the further duty of the General Board of Administration to investigate differences between preachers and laymen of separate conferences, to bring them to trial, and to pass on their cases. The offending parties must abide by the decision of this Board until the meeting of the General Conference, where an appeal may be decided. All appeals from Annual Conferences and Annual Conference Boards to the General Conference, must first be tried by the General Board of Administration.

9. In case of a permanent vacancy in this Board, the remaining members shall have authority to fill

the vacancy by majority vote, provided the vacancy of the ministerial is filled by ministerial and the lay is filled by lay.

10. An Annual Conference shall have the right of appeal to the General Board of Administration concerning any ruling by its presiding officer with which it is not satisfied.

11. The General Board of Administration shall be Appellate Court of Appeals whose decrees are subject to ratification at General Conference.

SECTION V ORDINANCES

WATER BAPTISM

All who unite with any local church on the profession of their faith in Christ shall further confess Christ by receiving water baptism as early as convenient. All candidates for baptism shall have the right of choice between the various modes as practiced by the various evangelical denominations, and baptism shall be administered according to the divine command of the blessed Lord, "In the name of the Father, and of the Son, and of the Holy Ghost." Parents and guardians shall have the liberty of conscience in the dedication or baptism of their children. When a child is dedicated or baptised, he or she shall be taken under the watch-care of the church until the age of discretion and responsibility is reached, and then the child received into full fellowship of the church according to his own desire and profession of faith; (Matt. 27:19, 20; Luke 18:15-17).

THE SUPPER OF THE LORD

The Supper of the Lord is a sacrament of our redemption by Christ's death. It points us to Calvary, and to the return of Jesus, whose blood cleanseth us from all sin and prepares us for His blessed coming again. (Matt. 26:17-30; 1 Cor. 11:23-30.)

It should be administered to all Christians in both kinds, and unfermented wine only should be used.

The Lord's table should be open to all who love Him, and all of the Lord's children should be invited

the vacancy by majority vote, provided the vacancy of the ministerial is filled by ministerial and the lay is filled by lay.

10. An Annual Conference shall have the right of appeal to the General Board of Administration concerning any ruling by its presiding officer with which it is not satisfied.

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SECTION V ORDINANCES

WATER BAPTISM

All who unite with any local church on the profession of their faith in Christ shall further confess Christ by receiving water baptism as early as convenient. All candidates for baptism shall have the right of choice between the various modes as practiced by the various evangelical denominations, and baptism shall be administered according to the divine command of the blessed Lord, "In the name of the Father, and of the Son, and of the Holy Ghost." Parents and guardians shall have the liberty of conscience in the dedication or baptism of their children. When a child is dedicated or baptised, he or she shall be taken under the watch-care of the church until the age of discretion and responsibility is reached, and then the child received into full fellowship of the church according to his own desire and profession of faith; (Matt. 27:19, 20; Luke 18:15-17).

THE SUPPER OF THE LORD

The Supper of the Lord is a sacrament of our redemption by Christ's death. It points us to Calvary, and to the return of Jesus, whose blood cleanseth us from all sin and prepares us for His blessed coming again. (Matt. 26:17-30; 1 Cor. 11:23-30.)

It should be administered to all Christians in both kinds, and unfermented wine only should be used.

The Lord's table should be open to all who love Him, and all of the Lord's children should be invited

to His table to commemorate together the death of their common Lord.

FOOT WASHING

Each individual member of The Pentecostal Holiness Church shall have liberty of conscience in the matter of foot washing.

SECTION VI

GENERAL RULES

1. All members of The Pentecostal Holiness Church shall take as their rule of conduct the Bible, known as the Old and New Testaments, including sixty-six books, and shall conform to its simple teachings inwardly as well as outwardly in their daily walk and conversation. (Gal. 6:16.)

2. All our members are forbidden to hold membership in or have fellowship with oathbound secret societies, social clubs, and corrupt partisan politics; to attend places of worldly amusement, such as moving picture shows, professional sports, circuses, dance halls, and fairs; and to follow after anything that is calculated to destroy their spirituality. (2 Cor. 6:14-17; Eph. 5:11; Rom. 12:2; 2 Tim. 3:5.) (See Appendix "B".)

3. The preceding paragraph is not intended to prohibit consistent association with a legal effort on the part of labor, to prevent oppression and injustice from capitalism. (Jas. 5:1-5.)

4. The Pentecostal Holiness Church forbids its members using tobacco in any form, and also forbids its members from assuming the personal responsibility for its growth, harvesting, marketing, manufacturing, or selling, whether as landlord, tenant, proprietor, merchant, employer or employee. (See Appendix "B".)

5. The Pentecostal Holiness Church is utterly opposed to the manufacture, sale, and use of all intoxicants, and any other drink or drug detrimental in its effects. (2 Cor. 7:1.)

6. Filthiness of speech, foolish talking, jesting, and speaking evil of others are also forbidden. (Eph. 4:29-31; Col. 3:8, 17; 1 Thess. 5:22.) Also, to abstain from mentioning the faults of an absent person, and refuse to listen to those who do, except it be absolutely necessary for the glory of God, and the good of the cause and the person concerned. (Lev. 19:16; Psal. 15:3.)

7. All of our members are forbidden to follow immodest and extravagant styles in dressing, or to wear needless ornamentation. (1 Tim. 2:9; 1 Peter 3:3.)

8. All our members are required to observe the first day of the week as the holy Sabbath, according to the teachings of the Old and New Testaments, and to abstain from doing their own pleasure thereon. (Ex. 20:8-11; Isa. 58:13; Mark 2:27, 28.)

9. The Pentecostal Holiness Church is utterly opposed to the evils of divorce. (See Appendix "B".)

10. All our members are required to be patterns of frugality, diligence, faith and charity, taking up the cross daily, and true to the abiding baptism of the Holy Ghost.

11. Also to witness on all suitable occasions, even if it costs our lives, to what the Lord has done for us, especially to sanctification, divine healing and the baptism with the Holy Ghost and fire.

12. If any member of a local church shall be found by the Church Board to be guilty of violating the General Rules or out of harmony with the Articles of Faith, after having been brought before the Board and given an impartial trial, if he refuses to make satisfactory amends for restoration to the fellowship

of the church, his name shall be dropped from the roll. If he shall not be satisfied with the decision of the Board after trial, or if a number of the members of said church equal to the number of the Church Board that renders the decision shall be dissatisfied, they shall have the right to appeal to the whole church. In case said member shall be dissatisfied with the decision of the whole church, he may have the right to appeal to the Annual Conference, a majority vote of which shall be final. If an accused person is duly notified to appear before the Board, and fails to do so, his name may be erased from the church roll, and he shall be denied the right of appeal to the Annual Conference.

This rule shall apply in like manner to members of any Annual Conference, the right of appeal to the General Conference being granted.

13. No person who has been dismissed or who has withdrawn under charges from one Pentecostal Holiness Church shall be permitted to unite with another Pentecostal Holiness Church without first being reconciled to the church from which he was dismissed or withdrew.

14. All charges against an accused member, whether minister or layman, formulated after an investigation justifying such, shall be in writing and an exact copy of said charges presented to the accused person at least two weeks before his trial. In the case of a minister when the offense has been committed within two weeks prior to the meeting of the Annual Conference, a copy of the charges shall be presented as soon as possible after an investigation.

15. In case an expelled minister or one withdrawing under accusation applies to be restored to membership in the Conference, he shall be received on the same basis as an applicant for License to preach.

16. The church adopting this discipline shall not engage in festivals, ice cream suppers, oyster stews, fairs, bazars, or in any other business in the name of the church for the purpose of its financial support. This rule does not prohibit the efforts of any auxiliary society in the church doing particular work or selling articles in an attempt to raise money for any special need of the work of the church.

17. Each member of this church shall give directly of his means into the church of which he is a member for the support of the cause, as God has prospered him. We, as a church, believe that one-tenth of our income really belongs to God, and recommend that this tithe be paid into the treasury of the local church, and that in addition to this we ought to give free-will offerings for the support of His cause, and that according to His promise, He will pour upon us abundant blessings for so doing. (Mal. 3:8-10; 1 Cor. 9:7-14; Heb. 7:4-9.)

18. We feel that we must insist that each member endeavor to faithfully carry out the above financial system, by paying the tithe, and in making free-will offerings, and in organizing Missionary Societies, in every church, so that the Boards may have sufficient funds to support the Pastors, and to send out all worthy waiting Missionaries, and for the support of the faithful workers already on the fields, and thus fulfil the great command given by our blessed Lord Himself, as recorded in Matt. 28:19, 20.

19. The Lord says, "Marriage is honorable in all, and the bed undefiled," and the Pentecostal Holiness Church firmly holds that there are certain relations between husband and wife which are strictly private according to the Word of God, and into this sacred privacy no one has any right to inquire. (Heb. 13:4; 1 Cor. 7:1-5.)

New rule.

No member who does not tithe his income shall hold any official position in a local church, annual conference or General Conference and that tithing shall be a basis of ministerial membership.

SECTION VII

CHURCH PROPERTY AND TITLES

LOCAL CHURCH PROPERTY

1. Let each church appoint a Board of Trustees, to whom deeds for church property shall be made, in accordance with the laws of their respective states and territories, whose duty it shall be to receive and hold in trust all property that may be deeded to The Pentecostal Holiness Church, for the benefit of the individual church to which they may belong.

2. This Board shall secure a warranty deed to all property whenever it is practicable. When said property shall cease to be used by the Local Church for religious purposes, it shall pass into the hands of the Board of Trustees of the Annual Conference in whose territory said property is situated, unless otherwise specified in the deed.

3. Let it be specified in each deed to church property that it shall be for the use and benefit of the ministry and membership of The Pentecostal Holiness Church.

ANNUAL CONFERENCE

1. The Official Board of each Annual Conference and their successors in office shall constitute a Board of Trustees, to whom shall be deeded any property within their boundaries that may be bequeathed or sold to said Conference as a whole.

2. It shall be the duty of this Board of Trustees to receive and hold all property that may be deeded to The Pentecostal Holiness Church, for the benefit of the Annual Conference to which they may be-

long. This Board shall secure a warranty deed to all property whenever it is practicable. When said property shall cease to be used by the Society for religious purposes, it shall pass into the hands of the General Board of Trustees, unless otherwise specified in the deed.

3. Let it be specified in each deed to Annual Conference property, that it shall be for the use and benefit of the ministry and membership of The Pentecostal Holiness Church.

GENERAL CHURCH PROPERTY

1. The General Board of Administration and their successors in office shall constitute a General Board of Trustees, whose duty shall be to hold in trust abandoned church property, and property bequeathed or sold to The Pentecostal Holiness Church, both in the United States and other countries, for general church purposes. They must also examine into deeds and titles of general property, seeing that they are properly drawn and recorded, and to arrange as far as possible for the protection of such property against foreclosure, debts and other claims.

2. This Board shall secure a warranty deed to all property whenever it is practicable.

3. Let it be specified in each deed to general church property that it shall be for the use and benefit of the ministry and membership of The Pentecostal Holiness Church.

SALE OF PROPERTY

If any local church desires to give a deed or title to real estate, this deed or title shall be legal, when

signed by their Board of Trustees. Deeds and titles given by any Annual Conference shall be legal, when signed by their superintendent and secretary. Deeds and titles belonging to the whole organization shall be legal, when signed by the General Superintendent and General Secretary.

Mortgaging of Property

If any local church desires to mortgage its real or personal estate, the necessary documents for this purpose shall be signed by their Board of Trustees, who will have power to arrange the necessary terms of the bond. Bonds given by any Annual Conference shall be legal when signed by their Superintendent and Secretary. Bonds to be passed by the whole Organization shall be legal when signed by the General Superintendent and General Secretary.

The above bodies are, therefore, authorized to borrow or raise money from time to time and to secure the payment of such sums as they think fit, and may secure the repayment or payment of any sums by mortgage or charge upon all or any of the property or assets of the respective bodies or otherwise, as each may think fit.

SECTION VIII

MISSIONS

1. The Board of Foreign Missions shall consist of three members, one of whom to act as chairman, shall be chosen from the Executive Board of Administration.

2. This board shall have the supervision of the foreign missions work of our church, receiving and disbursing funds raised for foreign missions; examination and approval of candidates, and such other business as may arise in connection with foreign mission work in our church.

3. All candidates for the foreign mission field shall be examined by this board as to their qualifications for missionary work, having been recommended by the board of the annual conference in which they hold membership.

4. Missionaries on the mission field desiring to unite with The Pentecostal Holiness Church may be received by the Board of Foreign Missions upon satisfactory evidence of their sincerity, soundness of faith, and acceptance of the doctrines and discipline of this Church. Provided, nevertheless, that this shall apply only to applicants who have not had an opportunity to connect themselves with this Church while in the homeland.

5. Each Missionary on the foreign fields shall hold his membership in the Missionary Conference of the country in which he is stationed, and shall be amenable to said Conference under the supervision of the Board of Foreign Missions.

Where there is no Missionary Conference organized, all missionaries shall be amenable to the General Conference under the direct supervision of the Board of Foreign Missions.

All Missionaries shall make annual reports of their work, finances, experience and doctrine, to the Board of Foreign Missions through the General Treasurer.

6. Any Missionary Conference shall have the right through its Official Board, to appoint as its representative in the General Conference any missionary that may be home on furlough, providing that representation of missionary conferences shall not exceed that of the Conference in the United States.

7. The Board of Foreign Missions may grant the missionaries on the field the authority to organize churches, and Annual Conferences, to be composed of natives and other missionaries, if there be such, in that territory. All the rules of government relating to churches and conferences in the homeland shall be in force in the foreign field, except that the Superintendent shall be appointed by the Board of Foreign Missions and such other regulations as refer entirely to the home work.

8. The Board of Foreign Missions shall receive and disburse all money forwarded to them, in harmony with their knowledge of the facts relative to the need of each field, except in case where the donors (not members of this church) specify to which field they wish their contribution sent.

9. Each local church shall organize a Missionary Society, and all its members will be expected to join and use their influence to build up and increase the

membership of the society, and to increase its offerings for missions.

10. The secretary and treasurer of each local society should forward regularly all mission money to the Treasurer of the General Board of Administration

11. When the missionaries are ordered home by the Board of Foreign Missions for rest, the Board of Foreign Missions shall make necessary provision for their support while in the homeland.

SECTION IX
LICENSING AND ORDAINING OF
MINISTERS

1. The Pentecostal Holiness Church issues four forms of license; viz., Mission Worker's and Local Minister's License, Missionary Certificate, and Certificate of Ordination.

2. The District Conference shall have the authority to grant Mission Worker's License.

3. The Annual Conference alone shall have authority to grant Local Minister's License, and Ordination.

4. The General Board of Administration shall issue Missionary Certificates.

5. At any Annual Conference the General Superintendent or his Appointee shall read 1 Tim. 3:1-7, and the persons elected to ordination shall kneel before the altar, and the General Superintendent or his Appointee shall call to his assistance any number of ordained ministers he may desire, and they, together with the Superintendent, or his Appointee, shall lay hands upon the persons to be ordained and pray over them.

SECTION X
FORMS AND CEREMONIES

FORM 1

RECEPTION OF MEMBERS

Persons applying for membership in The Pentecostal Holiness Church shall be placed conveniently before the congregation, and the pastor, or if there be no pastor, the Conference Superintendent, shall say:

"Brethren, the Church is of God, and will be preserved to the end of the age for the promotion of His Word, the maintenance of Christian fellowship and discipline, the edification of believers and the preparation of a people for the coming of the Lord. All, of every age and station, stand in need of the means of grace which it alone supplies; and it invites all alike to become fellow-citizens with the saints and of the household of God. It is therefore the duty of all, who desire to be admitted into its communion, to express their faith in its doctrines and discipline, and to assume its obligations. It is our duty therefore to demand of these persons present whether they are resolved to assume the same."

Then the minister shall address the candidate as follows:

1. Have you the forgiveness of your sins? 1 John 1:9.

2. Have you peace now with God through our Lord Jesus Christ? Rom. 5:1.

3. Have you the witness of the Holy Spirit agree-

ing with your spirit that you are a child of God? Rom. 8:16.

4. Has no sin, inward or outward, dominion over you? Rom. 6:14.

5. Are you wholly sanctified, according to 1 Thess. 5:23?

6. Have you the personal Holy Ghost as promised in Luke 11:13; John 14:16; 15:26; 16:13 and Acts 19:2?

7. Do you believe in divine healing as in the atonement, and in the laying on of hands, and in anointing with oil? Isa. 53:3-5; Matt. 8:17; Mark 16:14-18; James 5:14-16.

8. Do you believe in the imminent, personal, premillennial second coming of our Lord? 1 Thess. 4:15-18; 2 Peter 3:1-4.

9. Will you faithfully and loyally witness to all these experiences? Isa. 43:10; Luke 24:48; Acts 2:32.

FORM 2

THE LORD'S SUPPER

At the close of the sermon or Scripture lesson, or at anytime that may be deemed proper, the pastor, with any other ministers present, and with the deacons who are to participate, may gather round the table and kneel with the whole congregation, and the following prayer, or an extemporary one, if preferred, shall be offered.

Prayer

"Almighty God, our Heavenly Father, we praise Thee for the great love expressed in the gift of Thy Blessed Son, who suffered death on the cross for our redemption, and made there a full and sufficient sac-

rifice and satisfaction for the sins of the whole world, and did institute this blessed sacrament to be a perpetual memorial of His precious death till He comes again. We pray Thee that Thou wilt grant that we who receive these Thy creatures of bread and wine, emblems of His broken body and shed blood, in remembrance of His death and passion, may be partakers of His nature by faith in His precious blood, who in the same night that He was betrayed took bread, and when He had given thanks brake it and gave it to His disciples, saying, 'Take, eat; this is my body, which is given for you; do this in remembrance of me.' Likewise after supper He took the cup, and when He had given thanks, He gave it to them, saying, 'Drink ye all of this: for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sins. Do this as oft as ye shall drink it, in remembrance of me.' Amen."

Here the minister may partake of the communion in both kinds himself, and deliver to the others around the table, the people still kneeling and repeating the Lord's prayer after the minister; after which a suitable song may be sung, and all Christians present, regardless of denomination, shall be invited to the altar to commemorate together the death of their blessed Savior. In the administration of the elements, the parties carrying the bread and giving to the participants may say:

"The body of our Lord Jesus Christ, which was given for thee, preserve thee unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on Him by faith with thanksgiving."

And the one that delivereth the cup shall say:

"The blood of our Lord Jesus Christ, which was shed for thee, preserve thee unto everlasting life. Drink this in remembrance of His shed blood, and be thankful and rejoice in Him."

After all have partaken, the service may close with a prayer or a song, or the benediction, or all these.

FORM 3

BAPTISM

The candidate shall have the right to choose whatever mode of baptism he prefers. The minister may read a lesson of his own selection from the Word, after which he shall address the congregation, saying:

"Dearly Beloved: The last command of our risen Lord was to go into all the world and preach the gospel to every creature, and His representative, the blessed Holy Spirit, throughout the Book of Acts, enforced this command through the apostles in relation to all who believe in Christ; therefore it is our bounden duty as possessors of His grace to conform to this great commission, both in the preaching of the Word and the administration of the ordinance of baptism, as opportunity affords."

Here let the candidates for baptism be invited to stand before the congregation, the minister addressing them as follows:

"Dearly Beloved: This act of yours, coming seeking baptism in the name of the Lord, is a public testimony of your professed subjection to Christ and the grace vouchsafed to you in the pardon and

cleansing of your soul from sin. But that you may further declare your determination to walk in the commandments of the Lord and in the faith of Christ, you shall, in the presence of God and of this congregation, give answer to the following questions:

1. "Have you faith in Christ?" Ans. "I have."
2. "Have you the witness of the Spirit to your acceptance with God?" Ans. "I have."
3. "Will you endeavor to walk in the fear of God and in the way of His commandments to the end of life?" Ans. "I will endeavor to do so by His grace."
4. "Will you endeavor to seek after all the fulness of God, till all His will and good pleasure are fulfilled in you?" Ans. "I will do so by His grace helping me."
5. "Will you attend divine services as opportunity affords, and contribute of your means for the spread of the full gospel?" Ans. "I will."
6. "Do you desire to be baptized in this faith?" Ans. "That is my desire."

Here the minister shall proceed to administer the ordinance to the candidate, saying:

"In obedience to the command of the Word of God, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, and may the blessings of the Triune God rest upon you."

After the baptism of the candidate, the congregation shall sing a hymn, following which prayer shall be offered and the service closed with the benediction.

FORM 4

THE SOLEMNIZATION OF MATRIMONY

At the time appointed, the persons to be married

standing together, the man on the right and the woman on the left the minister shall say:

"Dearly Beloved: We are here assembled in the sight of God, and in the presence of these witnesses, to join together this man and this woman in holy matrimony; into which holy estate these two persons now come to be joined; therefore, if any can show just cause why they may not be united together, let him now speak, or hereafter forever, hold his peace."

Addressing the couple, the minister shall say to the man:

"M——, wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy bonds of matrimony? Wilt thou love her, comfort her, honor her, and keep her, in sickness and in health; and forsaking all others, keep thee only unto her, so long as you both shall live?"

The man shall answer: "I will."

Then shall the minister say unto the woman:

"N——, wilt thou have this man to be thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou reverence him, love him, honor and keep him, in sickness and in health; and forsaking all others, keep thee only unto him, so long as you both shall live?"

The woman shall answer: "I will."

Then shall the minister join their right hands and say:

"Those whom God hath joined together, let not man put asunder. Forasmuch as M—— and N—— have consented in holy wedlock, and have witnessed the same, before God and this company, and have

pledged their faith either to the other, and have declared the same by joining hands, I pronounce that they are husband and wife together, in the name of the Father, and of the Son and of the Holy Ghost. Amen."

While they stand in this position the minister may offer a short extemporary prayer.

FORM 5

BURIAL OF THE DEAD

The corpse being brought into the church and placed in position, or if in a private house when the company has gathered, or wherever it may take place, the service may be opened with a suitable song and prayer, and by the reading of a Scripture lesson, at the discretion of the minister. If the Scripture should be read, we suggest 1 Cor. 15:20-58, or 1 Thes. 4:13-18, or any other suitable Scripture, after which a song may be sung and a short talk or sermon appropriate to the occasion may be made. When the corpse is let down into the grave, the minister shall say:

"Inasmuch as we are called upon to perform this sad duty for the deceased, we commit this body to the ground, earth to earth, ashes to ashes, dust to dust, looking to Him who is the Resurrection and the Life, at whose second coming in glorious majesty to reign over the earth He will bring those who sleep in Him, and change their corruptible bodies, and make them like unto His own glorious body, according to the mighty working whereby He is able to subdue all things unto Himself."

The following prayer may here be made:

"O merciful God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in Him shall not die eternally: We pray Thee to grant that when we shall depart this life, we may rest in Him; that at His coming to reign with His saints, we may be raised from the dead, and being found acceptable in Thy sight, may receive that blessing which Thy well beloved Son shall pronounce to all that love and fear Thee, saying, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' Grant this, we beseech Thee, our Father, through Jesus Christ our Lord. Amen."

When the grave is filled up, the benediction shall be pronounced:

"The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. Amen."

FORM 6

DEDICATION OF A CHURCH

The service may be conducted as on other occasions. The lessons may be Gen. 28:10-22 and Heb. 10:19-25, or any other at the discretion of the minister. A collection (if any) may follow the sermon. The officers of the church shall then address the minister through one of their number as follows:

"God has been gracious to us, and through His goodness we have been enabled to build this tabernacle as a house in which to worship Him. We thank Him

for it. It is His house, not ours; therefore we present it to you to be set apart from all unholy or common uses, in the name of the Father, and of the Son, and of the Holy Ghost."

Congregation respond, "So may it be."

Then shall the minister request the congregation to stand, and shall say:

"We heartily thank God for having put it into the hearts of His people here to build this tabernacle for His worship. He has graciously blessed them in the work, and enabled them to complete it in His name and for His glory. Therefore we solemnly dedicate it to His service for the reading and the preaching of His blessed Word; for the administration of His ordinances, and for all other acts of religious worship. And now that He may accept this house as the work of our hands and add His approval and blessing to the same, let us devoutly pray."

Then all kneel, the minister shall offer the following prayer or any other, at his discretion:

"O Lord, our Heavenly Father, with grateful hearts we bow in Thy presence at this hour to thank Thee for all Thy goodness to us; especially that Thou didst put it into the hearts of these, Thy people, to build this place for Thy worship; and that Thou didst give them the means with which to complete it; and that Thou didst incline the hearts of the people who were not even Christians to contribute to this blessed work. Thou gavest us friends that we knew not of. For all this we thank Thee, and pray Thy richest blessings upon all who helped in this way, with money, or labor, or even good will,

in erecting this house. May they be richly rewarded for what they have done. And now we ask Thee that Thou wilt accept this house as an humble expression of our love to Thee for the gift of Thy precious Son; and as Thou didst fill the temple with Thy presence and glory, so we pray Thee that Thou wilt fill this house continually, with Thy presence and with Thy glory. Preserve this house which we set apart to Thy service from injury and desecration. Let Thy Spirit accompany Thy Word and ordinances that shall be here administered from time to time. May sinners be convicted here and many sons and daughters be born to the Lord God Almighty. May believers be sanctified, and baptized with the Spirit, and the suffering bodies of Thy children be healed of all their diseases. Let Thy people be abundantly satisfied with the fatness of Thy house, and make them to drink of the river of Thy pleasure. May their children here be satisfied, sheltered in the fold of Christ, and brought up in the nurture and admonition of the Lord. May living waters go forth from this sanctuary, carrying joy and gladness to many hearts and homes. Let Thy work appear unto Thy servants, and Thy glory unto their children. Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us, yea, the work of our hands, stablish Thou it. Let those who shall minister here be clothed with salvation, and let Thy saints ever shout for joy. Make this house, O Lord, Thy dwelling-place through the Holy Spirit. Now, blessed Father, it is in Thy hands. The house is Thine; we are Thine; and the kingdom, the

glory and the power are Thine; bless us and this house, and use us for Thy glory, for Jesus' sake. Amen."

Services may then be concluded with the doxology and the benediction, or in any other way, at the discretion of the minister.

FORM 7

DEDICATION OF CHILDREN

Parents or Guardians desiring to dedicate their children to the Lord shall signify the same to the minister, who shall request parents, parent, or guardian to bring the child to the altar; then may the minister use the following:

"Dearly beloved, inasmuch as our Lord and Savior Jesus Christ said, 'Suffer little children to come unto me and forbid them not for of such is the Kingdom of God,' and as Peter also declared, 'The Promise is unto you and to your children,' we, therefore, have joy in granting this request." The minister may request the parents to name the child and then laying his hands upon the head of the child saying "*(name,)* I dedicate thee in the Name of the Father and of the Son and of the Holy Ghost. Amen."

Then may the minister offer an extemporaneous prayer closing with the Lord's Prayer in unison, after which an appropriate hymn may also be used, such as "Jewels."

FORM OF CHURCH LETTER

This is to certify that the bearer hereof, _____, is an acceptable member of The Pentecostal Holiness Church at _____.

Pastor.
Secretary.

(Date. _____)

This certificate shall be void after six months.

FORMS OF LICENSE

MISSION WORKER'S LICENSE

This to certify that the bearer hereof, _____, has been duly licensed as a Mission Worker of The Pentecostal Holiness Church, and is hereby affectionately commended to the fellowship of all Christians with whom _____ may be called to labor in the service of the Lord.

Done at _____, this _____ day of _____, 19—.

Superintendent,
Secretary.

LOCAL MINISTER'S LICENSE

This is to certify that the bearer hereof, _____, has been duly licensed to preach, according to the Word of God and the Discipline of The Pentecostal Holiness Church.

Done at _____, this _____ day of _____, 19—.

Superintendent,
Secretary.

MISSIONARY'S CERTIFICATE

This is to certify that the bearer hereof, _____,

has been duly appointed as a Missionary of The Pentecostal Holiness Church and is hereby affectionately commended to the fellowship of all Christians with whom _____ may be called to labor in the service of the Lord.

Done at _____, this _____ day of _____, 19—.

General Board of Administration,
General Superintendent,
General Secretary.

CERTIFICATE OF ORDINATION

This is to certify that the bearer hereof, _____, has been duly and regularly ordained as a Minister of the Gospel according to the Word of God and the Discipline of The Pentecostal Holiness Church, _____ gifts being such as to qualify _____ for this ordained position. The bearer hereof shall have authority to administer the Sacrament, to solemnize matrimony, and to perform all the duties of necessity belonging to the ministry of the Word, as long as _____ life and conduct become a Minister of the Gospel.

In token whereof we have hereunto set our hands this _____ day of _____, 19—.

• General Superintendent,
Superintendent,
Secretary.

WHERE BLANKS ARE OBTAINABLE

The Manager of the Publishing House shall have printed and keep in stock report blanks for District and Annual Conferences, credentials, Disciplines, and all that pertain to such.

APPENDIX

The absolute separation of church and state is a fundamental principle in the constitutional law and polity of the American nation, and unqualified loyalty to this principle is essential to its preservation and welfare in all departments of government, both state and national, and The Pentecostal Holiness Church affirms its adherence to said principle and polity without reservation.

In view of this all important fact, we pledge ourselves to wage unflinching warfare upon any and all attempts to encroach upon this principle of our government. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds," (1 Cor. 10:4).

We deny any claim of man's infallibility such as would invest in any mortal man divine authority over the Church of Jesus Christ. We are unalterably opposed to any such teachings. We make bold our stand upon the Word of God in 1 Tim. 2:5, "For there is one God and one Mediator between God and men, the Man Christ Jesus." This Scriptural stand in no way conflicts with the teaching relative to church authority as set forth in 1 Cor. 12:28, 1 Thess. 5:12-13, which authority is to be recognized and respected.

APPENDIX B

RULINGS OF GENERAL BOARD OF ADMINISTRATION

Greenville, S. C.

June, 1946

Subject: Conditions of Membership

On motion the General Board of Administration shall go on record as ruling that no local church or annual conference has the disciplinary right to adopt rules which determine membership.

Toronto, Canada

January, 1947

Subject: Tobacco

The purpose of the phrase "personal responsibility" in rule 4, page 46, of General Rules of the 1945 Discipline of the P. H. Church is to protect membership rights of women, children, tenants and laborers affected by the tobacco question who have no other reasonable alternative of personal investment nor interest other than making a legitimate livelihood.

Toronto, Canada

January, 1947

Subject: Professional Sports

The General Board of Administration understands that, technically speaking, college sports would not be considered as professional, but we do believe that the emphasis placed upon these sports in our colleges today make them of such a nature that, to participate

in or attend them would be a violation of the spirit and principles of paragraph 2 of the general rules, page 46, in the Discipline, for they are calculated to destroy one's spirituality.

Memphis, Tenn.
January, 1948

Subject: Divorce

We believe a divorce granted on any other grounds except the one permitted by Christ in Matthew 5:32 and Mark 10:11, 12, is evil. A person divorced and remarried according to the teachings of Christ herein mentioned may be eligible for membership in the Pentecostal Holiness Church, but shall not be elected to an official position in the local church, nor acceptable as a licensed or ordained minister.

This position concerning officials and ministers is maintained in view of the fact that the Word of God requires leaders in the church to be examples in the highest possible sense. Hence, while recognizing the one lawful reason for divorce and remarriage, we do not recommend or encourage it, for it is better for one not to marry again in any case while the former companion is living.

This is particularly true in the case of officers and ministers who must, according to the Scriptures, be the husband of one wife. (1 Timothy 3:2; Titus 1:6.) This restriction shall not be retroactive.

GENERAL BOARD OF ADMINISTRATION

GENERAL OFFICERS

General Superintendents:

Bishop Daniel Thomas Muse, Box 762, Oklahoma City, Okla.
Bishop Joseph Alexander Synan, 234 So. 9th Ave., Hopewell, Va.
Bishop Thomas A. Melton, 209 Cherry Grove St., Durham, N. C.

General Secretary:

Rev. Oscar Moore, 1125 East Main St., Shawnee Okla.

General Treasurer:

Rev. Hubert T. Spence, P. O. Box 1652, Washington, D. C.

Other Board of Administration Members:

Rev. Geo. A. Byus, Madera, Calif.
Rev. R. L. Rex, 2323 S. W. 20th St., Oklahoma City, Okla.
Rev. C. H. Williams, 5000 N. W. 10th St., Oklahoma City, Okla.
Rev. Thos. L. Aaron, Franklin Springs, Ga.
Rev. R. O. Corvin, 5000 N. W. 10th St., Oklahoma City, Okla.
Rev. W. J. Nash, Franklin Springs, Ga.
Rev. W. H. Turner, Franklin Springs, Ga.
Mr. W. G. Drum, Franklin Springs, Ga.
Rev. W. W. Carter, 711-12th St., N. W., Roanoke, Va.

Rev. W. E. Morris, 9 East Elm St., Rocky Mount, N. C.

VARIOUS BOARDS COMPRISING THE GENERAL BOARD OF ADMINISTRATION

The Executive Board

Bishop Dan T. Muse, Chairman
Bishop Joseph A. Synan, Vice-Chairman
Bishop T. A. Melton
Rev. Oscar Moore
Rev. H. T. Spence

The Board of Foreign Missions

Bishop Dan T. Muse, Chairman
Rev. W. H. Turner
Rev. Geo. A. Byus

The Board of Home Missions

Rev. Oscar Moore, Chairman
Rev. R. L. Rex
Rev. W. J. Nash

The Board of Education

Bishop Joseph A. Synan, Chairman
Rev. Thos. L. Aaron
Rev. R. O. Corvin

The Board of Publication

Rev. H. T. Spence, Chairman
Rev. C. H. Williams
Mr. W. G. Drum

The Orphanage Board

Bishop T. A. Melton, Chairman

Rev. W. E. Morris
Rev. W. W. Carter

SUBSIDIARY SOCIETIES

General P. H. Y. S. Officers

Rev. Virgil Gaither, General Director, 911 Thomasville Rd., Tallahassee, Fla.

Rev. S. J. Todd, General Secretary-Treasurer, 1413 Cameron, Memphis, Tenn.

Regional Presidents

- No. 1. Rev. Bane T. Underwood
- No. 2. Rev. Jake Till
- No. 3. Rev. S. J. Todd
- No. 4. Rev. Fred Jones
- No. 5. Rev. Silas Gaither

Woman's Auxiliary

Mrs. Dan T. Muse, President, Box 762, Oklahoma City, Okla.

Mrs. John W. Berry, President, Falcon, N. C.

Mrs. R. E. Johndrow, Vice-President, 2246 Dunn, Memphis, Tenn.

Mrs. J. H. King, Secretary, Franklin Springs, Ga.

Mrs. K. W. Bunkley, Treasurer, 381 S. Detroit, Toledo, Ohio

General Sunday School Officials

Rev. Dallas M. Tarkenton, President, 4100 Fifth St., N. W., Washington 11, D. C.

Rev. C. E. Means, Vice-President, Burneyville, Okla.

Mr. T. M. Oliver, Secretary-Treasurer, Franklin Springs, Ga.

Rev. G. W. Wassom, Rev. H. P. Robinson, Board Members.

Editor of Advocate and All Publications

Rev. G. H. Montgomery

Youth's Leader

Rev. T. T. Lindsey, Editor

Song Book Editor

Rev. S. N. Greene, 1812 N. W. 9th, Oklahoma City.

PENTECOSTAL HOLINESS YOUTH'S SOCIETY CONSTITUTIONS

GENERAL CONVENTION CONSTITUTION

Article I—Name

This Organization shall be known as the General Pentecostal Holiness Youth's Convention of the Pentecostal Holiness Church.

Article II—Objectives

1. The objectives of the General P. H. Y. S. shall include five major emphases: Christian experience, worship, study, service, and Christian Fellowship.

A. *CHRISTIAN EXPERIENCE*: To win, through a planned program of personal, educational, and mass evangelism the unconverted to an acceptance of Christ as Savior and Lord; to teach and practice holiness, with the object of leading the regenerated to an experience of sanctification, embodying both cleansing and consecration, to lead the fully cleansed and consecrated to receive the Pentecostal baptism with the Holy Spirit; and to know and attain the qualities of Christ-like character and personality embodied in our Master.

B. *WORSHIP*: To bring each individual into a conscious communion with our Lord and Saviour Jesus Christ through planned worship periods.

Mr. T. M. Oliver, Secretary-Treasurer, Franklin Springs, Ga.

Rev. G. W. Wassom, Rev. H. P. Robinson, Board Members.

Editor of Advocate and All Publications

Rev. G. H. Montgomery

Youth's Leader

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PENTECOSTAL HOLINESS
YOUTH'S SOCIETY
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GENERAL CONVENTION
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Article II—Objectives

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A. *CHRISTIAN EXPERIENCE*: To win, through a planned program of personal, educational, and mass evangelism the unconverted to an acceptance of Christ as Savior and Lord; to teach and practice holiness, with the object of leading the regenerated to an experience of sanctification, embodying both cleansing and consecration, to lead the fully cleansed and consecrated to receive the Pentecostal baptism with the Holy Spirit; and to know and attain the qualities of Christ-like character and personality embodied in our Master.

B. *WORSHIP*: To bring each individual into a conscious communion with our Lord and Saviour Jesus Christ through planned worship periods.

C. *STUDY*: To study the Scriptures for their content, inspiration, and present day values for youth; to examine and recommend literature suitable to the interests and needs of youth; to become acquainted with vital current issues; and to provide courses of study in the fields of each major emphasis herein set forth.

D. *SERVICE*: To lead to the full dedication of each member to a life of service; to study and employ means and methods of rendering social service; to encourage the active participation by youth in launching and cooperating with efforts for community, state, national, and international betterment.

E. *CHRISTIAN FELLOWSHIP*: To provide a suitable environment for our young people to participate in activities which are designed to encourage pure thinking, to promote physical fitness, wholesome social adjustment and spiritual enrichment.

2. As an aid to realizing these objectives, a General P. H. Y. S. appears necessary because it gives an opportunity for better cooperation, more efficient coordination, and a means of helpful integration of all P. H. Y. S. activities in the Pentecostal Holiness Church.

Article III—Membership

1. The delegates duly elected by the Annual P. H. Y. S. Convention.

2. Members of the General P. H. Y. S. Board.

3. Members of the General Board of Administration of the P. H. Church shall be ex-officio members of the General P. H. Y. S. Convention.

4. The editor of the Official Youth Organ shall be a member of the General Convention.

Article IV—Officers

1. There shall be a General Youth Director and five Regional Directors. An Assistant General Youth Director and General Secretary-Treasurer shall be elected from these five regional directors.

2. These officers shall constitute the General P. H. Y. S. Board.

3. The General Youth Director, Assistant General Youth Director and the General Secretary-Treasurer shall constitute the Executive Committee.

4. Members of the General P. H. Y. S. Board shall have the baptism of the Holy Spirit and be members of the Pentecostal Holiness Church.

5. Members of the General P. H. Y. S. Board shall be elected every four years, but their election must be approved by the General Conference before they can be qualified to take office.

6. The General Superintendents of The Pentecostal Holiness Church shall be ex-officio members of the General P. H. Y. S. Board.

7. The General Youth Director shall be an ex-officio member of the General Conference.

8. The editor of the Official Youth Organ shall be elected by the General P. H. Y. S. Convention.

9. The General Director shall be ex-officio member of any committee created by this convention.

Article V—The General P. H. Y. S. Board

1. The General Organization of the P. H. Y. S. is to be administered by a General P. H. Y. S. Board.

2. The work of the General P. H. Y. S. Board shall be to provide for the uniform administration of the General P. H. Y. S. program in all the regions; to hear reports of the Regional Presidents; and to plan means and methods for attaining the five-point program of emphasis in Article II.

3. This Board shall convene within the next sixty days following the meeting of the General P. H. Y. S. Convention and yearly during the quadrennium following the General Convention.

Article VI—Duties of the General Officers

1. The duties of the General Youth Director shall be:

- a. To preside at all meetings of the General P. H. Y. S. Board and at the General Convention.
- b. To supervise the General P. H. Y. S. program and to promote the plans made by the General P. H. Y. S. Board.
- c. To maintain a part-time office.
- d. To render a full report to the annual meetings of the General P. H. Y. S. Board and a quadrennial report to the General Convention and General Conference.
- e. To keep a current record of the spiritual, financial and numerical status of every local society.
- f. To be responsible for the distribution of promotional material and other materials necessary for the effective administration of the general, regional, conference and local P. H. Y. S. program.

- g. To make a complete statistical and financial report semi-annually in the Youth's Leader.
- h. We recommend that the amount of time to be devoted to his duties by the General Director be determined by the General P. H. Y. S. Board in collaboration with the General Board of Administration, and that our efforts be directed toward a full-time program for him as soon as practicable, and that the details of his financial remuneration be determined by the General P. H. Y. S. Board in collaboration with the General Board of Administration.

2. The General Director shall have authority to preside at annual conventions. The Regional Director shall preside over the annual conventions in his respective region or designate the person who shall preside if the General Director does not preside. The schedule of presiding over annual conventions shall be arranged at the annual meeting of the General P. H. Y. S. Board.

3. The duties of the General Secretary-Treasurer shall be:

- a. To keep correct minutes of all General P. H. Y. S. board meetings and the General Convention.
- b. To receive all funds for the General P. H. Y. S. work and make disbursements only upon orders of the General Convention or the General P. H. Y. S. Executive Board.
- c. The term of office of the General P. H. Y. S.

Board shall begin the first day of September following the General Conference at which they are elected.

Article VII—General P. H. Y. S. Convention

1. There shall be a general P. H. Y. S. Convention held every four years, separate and distinct from the General Conference of the P. H. Church; the date shall be worked out in collaboration with the General Board of Administration.

2. The length of the Convention shall be arranged by the General P. H. Y. S. Board in consultation with the Chairman of the General Board of Administration of The Pentecostal Holiness Church, but subject to the approval of the General Board of Administration.

3. The Pentecostal Holiness Youth's Society shall not be an independent unit, but an integrated part of the General Conference, Annual Conference, and Local Church program.

Article VIII—Delegates

1. Each Annual Convention shall elect one delegate to the General Convention for each 200 members or less, and one for each additional 200 members or major fraction thereof.

2. Delegates elected to the General Convention of the P. H. Y. S. shall be approved officially by the Annual Conference of the Pentecostal Holiness Church having oversight of the territory which the delegates represent before they are qualified.

3. Presidents of the Annual P. H. Y. S. Conven-

tions shall be members of the General P. H. Y. S. Convention.

Article IX—Amendments

This Constitution shall be amended by a majority vote of all members of the General P. H. Y. S. Convention present and voting in the General P. H. Y. S. Convention. All amendments must be approved by the General Conference of The Pentecostal Holiness Church before they become a part of the Constitution.

ANNUAL CONVENTION
CONSTITUTION

Article I—Name

This organization shall be known as the Annual Pentecostal Holiness Youth's Society Convention of The Pentecostal Holiness Church.

Article II—Objectives

1. The objectives of the Annual P. H. Y. S. shall include five major emphases; Christian experience, worship, study, service, and Christian Fellowship.

A. *CHRISTIAN EXPERIENCE*: To win through a planned program of personal, educational, and mass evangelism, the unconverted to an acceptance of Christ as Savior and Lord; to teach and practice holiness, with the object of leading the regenerated to an experience of sanctification, embodying both cleansing and consecration; to lead the fully cleansed and consecrated to receive the Pentecostal baptism with the Holy Spirit; and to know and attain

the qualities of Christ-like character and personality embodied in our Master.

- B. *WORSHIP*: To bring each individual into a conscious communion with our Lord and Savior Jesus Christ through planned worship periods.
- C. *STUDY*: To study the Scriptures for their content, inspiration, and present day values for youth; to examine and recommend literature suitable to the interests and needs of youth; to become acquainted with vital current issues; and to provide courses of study in the fields of each major emphasis herein set forth.
- D. *SERVICE*: To lead to the full dedication of each member to a life of service; to study and employ means and methods of rendering social service; to encourage the active participation by youth in launching and cooperating with efforts for community, state, national, and international betterment.
- E. *CHRISTIAN FELLOWSHIP*: To provide a suitable environment for our young people to participate in activities which are designed to encourage pure thinking, to promote physical fitness, wholesome social adjustment and spiritual enrichment.

Article III—Membership

All local Pentecostal Holiness Youth's Societies within the territory of any Annual Conference of The Pentecostal Holiness Church shall be members of the Annual P. H. Y. S. Convention.

Article IV—Annual Convention

- 1. There shall be an Annual P. H. Y. S. Convention.
- 2. The Annual P. H. Y. S. Convention Board, in consultation with the Annual Conference Board, shall arrange the time, place and length of the convening of the Convention.
- 3. There shall be one delegate for each 25 members or less, and one delegate for each additional 25 members or major fraction thereof.
- 4. All delegates to the Annual P. H. Y. S. Convention shall be members of the Pentecostal Holiness Church where they are available.
- 5. All Local Presidents shall be members of the Annual Convention.
- 6. Annual Convention presidents shall notify the General Director the date of his annual convention at least by January 1 of each year.

Article V—Officers

- 1. The following officers shall be elected at each Annual Convention: President, Vice President, Secretary and Treasurer.
- 2. Officers and program of the Annual P. H. Y. S. Convention shall be subject to the approval of the Conference Official Board of the Annual Conference of the Pentecostal Holiness Church having charge of the territory in which the P. H. Y. S. Convention is held.
- 3. Annual Convention P. H. Y. S. officers shall have the experience of sanctification and be members of The Pentecostal Holiness Church.

4. The officers of the Annual P. H. Y. S. Convention shall constitute the Annual P. H. Y. S. Board.

Article VI—Duties of Officers

1. The President shall preside over the District Conventions and Rallies, and all meetings of the Board. The Vice-President shall assist in such duties as he may be called on to perform.

2. The Secretary shall keep correct minutes of the proceedings of the Annual Convention, all Board meetings, and look after any correspondence that may be necessary in connection with the work of the Convention.

3. The Treasurer shall keep a correct record of all money received and disbursed. Disbursements shall be made only when ordered by the Convention Board.

Article VII—Division of Territory

1. When advisable, an Annual P. H. Y. S. Convention shall be divided into districts.

2. The Annual P. H. Y. S. Board in consultation with the Conference Superintendent shall make the divisions and appoint district presidents.

3. The time, place and length of district meetings shall be arranged by the Annual P. H. Y. S. Convention Board and the district presidents in consultation with the Annual Conference Superintendent.

Article VIII—Amendments

This Constitution shall be amended by a two-thirds affirmative vote of all members present and voting at Annual P. H. Y. S. Convention, provided

that the Amendments do not conflict with principles contained in the General and Local P. H. Y. S. Constitutions.

LOCAL PENTECOSTAL HOLINESS
YOUTH'S SOCIETY
CONSTITUTION

Article I—Name

The name of this organization shall be The Local Pentecostal Holiness Youth's Society of The Pentecostal Holiness Church.

Article II—Objectives

1. The Objectives of the General P. H. Y. S. shall include five major emphases; Christian experience, worship, study, service, and Christian Fellowship.

A. *CHRISTIAN EXPERIENCE*: To win, through a planned program of personal, educational, and mass evangelism, the unconverted to an acceptance of Christ as Savior and Lord; to teach and practice holiness, with the object of leading the regenerated to an experience of sanctification, embodying both cleansing and consecration; to lead the fully cleansed and consecrated to receive the Pentecostal baptism with the Holy Spirit; and to know and attain the qualities of Christ-like character and personality embodied in our Master.

B. *WORSHIP*: To bring each individual into a conscious communion with our Lord and Savior Jesus Christ through planned worship periods.

4. The officers of the Annual P. H. Y. S. Convention shall constitute the Annual P. H. Y. S. Board.

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D. *SERVICE*: To lead to the full dedication of each member to a life of service; to study and employ means and methods of rendering social service; to encourage the active participation by youth in launching and cooperating with efforts for community, state, national, and international betterment.

E. *CHRISTIAN FELLOWSHIP*: To provide a suitable environment for our young people to participate in activities which are designed to encourage pure thinking, to promote physical fitness, wholesome social adjustment and spiritual enrichment.

Article III—Membership

We suggest that membership of the P. H. Y. S. shall be composed of three age groups: the Junior Division, through eleven years; the Youth division, through thirty years; and the adult division, thirty years and upward.

Article IV—Officers

The local church P. H. Y. S. Officers shall consist of a President, Vice-President, Secretary and Treasurer, elected by the society from among the active members. These officers must be members of

The Pentecostal Holiness Church. Local officers should be elected annually.

Article V—Duties of Officers

1. The President of the local society shall perform the duties usually appertaining to that office. He shall see that all the committees function properly. He shall give careful attention to the arrangement, preparation and carrying out of the weekly programs. He shall be chairman of the executive committee and shall preside at all business meetings.

2. In the absence of the President, the Vice-President shall perform his duties. He may serve on any of the committees and is expected to perform any duties that may be assigned him at any time.

3. It shall be the duty of the Secretary to keep a roll of the members and to correct it from time to time as necessity demands; to keep a correct record of all business meetings of the society and the executive committee; to notify all persons elected to office or committees; also to correspond with absent members.

4. It shall be the duty of the Treasurer to keep a faithful record of all money received into the treasury and for what it was paid out; also to pay out such sums of money only as shall be voted by the society or committees that have been given authority to pay out money by the society.

Article VI—Committees

The society shall have the following committees: Executive, Membership, Missions, Social Service, Evangelistic, Program. The pastor and local presi-

dent shall be ex-officio members of all committees.

Article VII—Duties of Committees

1. Executive Committee. The executive committee shall consist of the President, Vice-President, Secretary and Treasurer. This committee shall have general oversight of all the society's work; it may be called to meet any time by the President to consider business or spiritual matters, make policies and offer recommendations to the society.

2. Membership Committee. It shall be the duty of this committee to welcome new members, to see that they are instructed concerning the work of the society and introduced to the other members; also to look after absentees and encourage them to attend the P. H. Y. S. services.

3. Committee on Missions. It shall be the duty of this committee to encourage missions among all the P. H. Y. S. members; to help make the monthly Missionary programs a success; to instruct the members concerning the missionaries and missionary work of The Pentecostal Holiness Church; also to foster daily praying for missions; and to promote systematic giving to both home and foreign missions.

4. Social Service Committee. It shall be the duty of this committee to study the opportunities for social service within the church and community at large, with the end of devising means and methods of meeting the needs discovered. This work should include such activities as caring for the financially distressed, the blind, the crippled, orphans, contributing food and clothing, and any other needs coming under this

grouping; this committee shall render such service after due investigation.

5. Evangelistic Committee. It shall be the duty of this committee to work in full harmony with the pastor of the church in promoting revival campaigns. This committee should furnish personal workers and singers for the revival, and endeavor to carry out any other plans that will help make a revival successful.

6. Program Committee. This is a very important committee and the local P. H. Y. S. President should be chairman and all the officers of the society should be members. These, together with four members elected from the society, should make up the program committee. At the beginning of each month this committee should meet and arrange plans for carrying out the programs during the entire month.

7. Christian Fellowship. To provide a suitable environment for our young people to participate in activities which are designed to encourage pure thinking, to promote physical fitness, wholesome social adjustment, and spiritual enrichment.

Article VIII—How to Organize a P. H. Y. S.

Let it be fully announced that such an organization is to be effected. When the time arrives, the pastor, or someone else may be appointed to sit as chairman. Let a secretary be elected for the initial meeting. The chair should then read and explain the Local

When all is clear let it be ascertained who desires to become charter members. The Secretary shall prepare the roll. Then from this group a president shall P. H. Y. S. Constitution.

be nominated and elected for one year, or at least till the date you wish to regularly elect officers. In like manner elect a vice-president, secretary and treasurer.

In the matter of committees, your executive committee is elected when you have elected officers for the P. H. Y. S. as above. You will need at least one other, namely, the program committee. Let at least three be elected on this committee. If there is a sufficient number of members, and the chair thinks it advisable, let all the committees be elected. Do not let a lack of members, however, keep you from making a start.

Let an offering be taken with which to order a sufficient number of copies of P. H. Y. S. Constitution and Youth's Leader for the society.

The program committee may be asked to have charge of the program for the next meeting, at which time they can submit the program for the meeting to follow.

The above remarks are suggestive, and may be departed from according to the wisdom of the chairman.

PENTECOSTAL HOLINESS SUNDAY SCHOOL CONSTITUTION

Article I—Organization

1. That there be a Pentecostal Holiness Sunday School conducted in every church, mission station, and as far as possible in every locality.

2. The officers of the Sunday School shall be composed of at least the Superintendent, Assistant Superintendent and Secretary-Treasurer.

3. That all officers of the Sunday School in local churches must hold membership in The Pentecostal Holiness Church.

4. The method of election of officers and teachers shall be determined by the local church.

5. That there be a Sunday School Association formed in each annual conference; that there be elected a President, Vice President, Secretary-Treasurer, and two Board Members.

6. That this General Conference elect a General President, Vice-President, and Secretary-Treasurer and two Board Members to head the Sunday school work throughout the church and that these officials shall be elected each quadrennium.

7. That at the discretion of the General Sunday School officials and the General Board of Administration, the General Sunday School President shall give his full time to the Sunday School work.

8. That there shall be a General Sunday School Convention at the time and place of the next General Conference.

9. That the General Sunday School officials shall determine who shall preside over the Annual Sunday School Association.

10. That each local Sunday School pay tithes into their Annual Sunday School Association treasury; that each Annual Sunday School Association pay tithes into the General Sunday School Association treasury.

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7. That at the discretion of the General Sunday School officials and the General Board of Administration, the General Sunday School President shall give his full time to the Sunday School work.

8. That there shall be a General Sunday School Convention at the time and place of the next General Conference.

9. That the General Sunday School officials shall determine who shall preside over the Annual Sunday School Association.

10. That each local Sunday School pay tithes into their Annual Sunday School Association treasury; that each Annual Sunday School Association pay tithes into the General Sunday School Association treasury.

Article II—Membership

1. That all are eligible to membership in the Pentecostal Holiness Church Sunday School.

2. That the Conference Sunday School Association membership shall be as follows: Association officials, pastors, local Sunday School Superintendents, one delegate for each 50 members or major fraction thereof.

3. The membership of the General Convention shall be as follows: General Board Members, General Sunday School Association Officials, Conference Superintendents, Conference Association Presidents, one clerical delegate for every 50 of its membership or major fraction thereof, and one lay delegate for every five hundred members or major fraction thereof.

Article III—Standardization

A Standard Sunday School in the Pentecostal Holiness Church must conform to the following:

I

GRADED

Cradle Roll—Infancy through 3 years.

Beginners—4 through 5 years.

Primaries—6 through 8 years

Juniors—9 through 12 years.

Young People—13 through 16 years.

Seniors—17 through 24 years.

Adults—25 and above.

II

CHURCH LITERATURE

Each School shall use Pentecostal Holiness Sunday School Literature.

III

USE OF THE BIBLE

That Bibles shall be used in all Sunday School Classes.

IV

EVANGELISM

That each Sunday School shall place strong emphasis upon evangelism. In so doing the teachers shall earnestly seek to lead their students to a definite decision for Christ and that those converted shall be led into the experiences of Holiness and Pentecost.

V

DENOMINATIONAL WORK

That the Sunday School shall actively promote World Missions, Education, Benevolences, and Radio in the Pentecostal Holiness Church.

VI

TRAINED WORKERS

That the School shall maintain a weekly or monthly workers' conference and that a teachers' training course be taught at least once a year.

VII

ATTENDANCE

That each teacher and superintendent shall encourage the Sunday School students to attend the preaching services.

Article IV—Administration

1. Each local church shall have full control of the Sunday School under its jurisdiction and supervision.

2. That the pastor and Sunday School officers constitute the board of the Sunday School, the pastor acting as chairman.

3. That the local Sunday School Board in addition to meeting at its discretion shall call the teachers and departmental heads together at least once a month for the purpose of training workers and discussing matters pertaining to the progress and work of the Sunday School.

4. Regular election of officers, the election of teachers and departmental heads shall take place annually, and after the election of officers, teachers and departmental heads, a simple, but impressive service of installation and consecration of officers, teachers and departmental heads shall be conducted by the pastor.

5. That all Sunday School socials and gatherings be conducted in harmony with the moral standard of our Church as defined in our Discipline.

6. That each Sunday School sponsor a Vacation Bible School, and where possible, Bible School on Saturdays.

Article V—Publications

1. That the Board of Publications prepare Sunday School lessons in harmony with the doctrine of our Church.

2. That this board furnish literature supplementing the Sunday School lessons.

3. We recommend that the Committee on Church Publications prepare a manual outlining the duties, responsibilities, opportunities, and methods in organizing and conducting the Sunday School. And that a copy be secured and presented by the pastor to each teacher and officer on the day of their election.

4. That the Board of Publications publish literature for a Teachers' Training Course and Daily Vacation Bible School.

Article VI—Training Course

1. That the newly elected Sunday School Officials shall be authorized and required to formulate a standardized Teachers Training Course, and to specify the text books within the next ninety days.

2. That suitable certificates be provided for those who finish the courses.

3. That the General Sunday School Officials shall have this training course approved as an extension course from one of our colleges.

Article VII—Literature

1. We suggest: That Sunday school quarterlies be enlarged in size and type.

2. We suggest a revision of the quarterlies to include the following: Lesson Commentary, Historical Setting, Practical Points, Lesson Illustration, Evangelistic Emphasis.

3. That the Board of Publications shall publish or make available one already in circulation a Work Book for Primary, Beginners, and Junior Grades.

Article VIII—General Recommendations

1. That we set a goal of 100,000 in Sunday School membership for the next quadrennium.

2. That the Board of Publications shall study Sunday School record systems and be empowered to provide a uniform record system for the entire Sunday School within the next 90 days.

3. That the newly elected officers be authorized and required to prepare or select a Vacation Bible School curriculum within the next six months.

4. That Conference Association Officials shall prepare a geographical map of Conference territory indicating the location and size of Sunday Schools, and growth of each school.

5. That as soon as possible our Sunday School literature shall be printed in Spanish.

6. That a certificate shall be prepared for Sunday Schools reaching the 7-point standardization plan.

CONSTITUTION AND BY-LAWS

of the

WOMAN'S AUXILIARY

of the

PENTECOSTAL HOLINESS CHURCH

Article I—Name

Section 1. The official name of this organization shall be the Woman's Auxiliary of the Pentecostal Holiness Church.

Section 2. No organization in any Pentecostal Holiness Church shall function under the name of the Woman's Auxiliary unless it conforms to the Constitution contained in the Discipline of the Pentecostal Holiness Church.

Article II—Object

The object of this organization shall be to promote

the welfare and spirituality of the home, church and community.

Article III—Meeting of General Convention

The General Convention of the Woman's Auxiliary shall be held every four years. The time and place of meeting shall be determined by the General Convention, or by the General Official Board of the Woman's Auxiliary.

Article IV—Membership

The membership of the General Convention shall consist of the General Official Board of the Woman's Auxiliary, and duly elected representatives from the Annual Conventions of the Woman's Auxiliary as follows: the Woman's Auxiliary Annual Convention presidents, at least one delegate from each of the Annual Conventions, but not more than one delegate for each 500 members or major fraction thereof. The General Officials of the Church and the members of the General Board of Administration shall be honorary members of the General Convention.

Article V—Officers and Their Duties

Section 1. There shall be two General Presidents, the one receiving the highest number of votes shall be chairman of the General Official Board and of the General Convention. The one receiving the next highest vote shall be vice-chairman of the General Official Board and of the General Convention. There shall be a General Vice President, a Secretary and a Treasurer. These five shall constitute the General Official Board of the Woman's Auxiliary.

3. That the newly elected officers be authorized and required to prepare or select a Vacation Bible School curriculum within the next six months.

4. That Conference Association Officials shall prepare a geographical map of Conference territory indicating the location and size of Sunday Schools, and growth of each school.

5. That as soon as possible our Sunday School literature shall be printed in Spanish.

6. That a certificate shall be prepared for Sunday Schools reaching the 7-point standardization plan.

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The General Convention of the Woman's Auxiliary shall be held every four years. The time and place of meeting shall be determined by the General Convention, or by the General Official Board of the Woman's Auxiliary.

Article IV—Membership

The membership of the General Convention shall consist of the General Official Board of the Woman's Auxiliary, and duly elected representatives from the Annual Conventions of the Woman's Auxiliary as follows: the Woman's Auxiliary Annual Convention presidents, at least one delegate from each of the Annual Conventions, but not more than one delegate for each 500 members or major fraction thereof. The General Officials of the Church and the members of the General Board of Administration shall be honorary members of the General Convention.

Article V—Officers and Their Duties

Section 1. There shall be two General Presidents, the one receiving the highest number of votes shall be chairman of the General Official Board and of the General Convention. The one receiving the next highest vote shall be vice-chairman of the General Official Board and of the General Convention. There shall be a General Vice President, a Secretary and a Treasurer. These five shall constitute the General Official Board of the Woman's Auxiliary.

Section 2. Duties of the General Presidents: Each General President shall have supervision over her respective district, and shall preside at the Annual Conventions within her district. The territory of the Woman's Auxiliary shall be divided into two districts. District Number 1 shall be under the general supervision of one of the General Presidents, and District Number 2 shall be under the general supervision of the other General President.

Section 3. The duties of the General Vice President shall be to act as an assistant to the General Presidents when requested to do so by the General Presidents.

Section 4. The duties of the General Secretary shall be to keep a faithful record of the proceedings of the General Convention and of the General Official Board meetings, and such other duties as may be necessary.

Section 5. The duties of the General Treasurer shall be to keep a faithful record of all monies received, all monies paid out, and the purposes therefor. The Treasurer shall not disburse any money except as authorized by the General Auxiliary Official Board.

Section 6. The General Board of the Woman's Auxiliary shall meet annually.

Article VI—Amendments

The Constitution and By-Laws of the Woman's Auxiliary may be amended at any General Convention by a two-thirds vote of the members present and voting.

ANNUAL CONVENTION

Article I—Meeting of Annual Convention

There shall be an Annual Convention of the Woman's Auxiliary in each Conference. The time and place shall be determined by the body or the Conference Auxiliary Board.

Article II—Membership

The membership of the Annual Convention of the Woman's Auxiliary shall consist of the duly elected officials of the Convention, the local presidents, at least one delegate from each local auxiliary, but not more than one delegate for each 25 members or major fraction thereof, women ministers of the Annual Conference, the wives of ministers of the Annual Conference, and the General Officials of the Woman's Auxiliary when present.

Article III—Officers and Duties

Section 1. The officers of the Annual Convention of the Woman's Auxiliary shall consist of a president, vice president, secretary-treasurer, and two members to constitute an official board of five members. The officers shall be elected annually, and shall serve until their successors are elected and qualified.

Section 2.—The duties of the officers of the Annual Convention shall be as follows: (a) The president shall have the responsibility of the general supervision of the work of the Conference Woman's Auxiliary, and shall endeavor to establish a local auxiliary in every organized Pentecostal Holiness Church within the bounds of the Annual Conference.

Discipline of the P. H. Church

Where possible she shall visit local auxiliaries, and where advisable, arrange for district or fellowship meetings of representatives from the local auxiliaries. When the General President over the region or her appointee cannot be present, the Conference president shall preside at the Annual Convention. The president shall serve as chairman of the Executive Committee.

(b) The vice president shall act as an assistant to the president, and shall perform the duties of the president in the absence of that officer.

(c) The secretary-treasurer shall keep a record of all proceedings of the sessions of the Auxiliary Convention and of the Executive Committee. The secretary, acting as treasurer, shall keep a correct record of all receipts and disbursements of the Conference Auxiliary. A report shall be submitted annually to the Convention, and at any time requested by the Executive Committee.

Article IV—Dues

The Annual Convention shall pay a tithe of funds received into the treasury of the General Woman's Auxiliary.

LOCAL AUXILIARY

Article I—Meetings

Each local auxiliary shall meet at least once a month.

Article II—Membership

Membership in the local auxiliary shall be voluntary and on the following basis:

(a) All women members of the Pentecostal Holi-

ness Church desiring membership shall be designated active members.

(b) All other women of the community in sympathy with our church and working with us may become associate members.

(c) All men who are members of the Pentecostal Holiness Church desiring membership shall be designated honorary members.

(d) No person shall be eligible to hold an official position unless a member of the Pentecostal Holiness Church. However, associate members may serve on committees and vote.

Article III—Officers and Their Duties

Section 1. The officers of the local auxiliary shall be a president, vice president, secretary-treasurer, and two members when possible, who shall complete the official board. These officers shall be elected at the first business meeting of the Woman's Auxiliary after the Annual Convention, and shall serve until their successors are elected and qualified.

Section 2. (a) The president shall preside at all meetings of the local auxiliary and of the executive committee, and shall be the ex-officio member of all committees, and shall perform other duties usually pertaining to that office.

(b) The vice president shall act as an assistant to the president, and shall perform the duties of the president in the absence of that officer.

(c) The secretary-treasurer shall keep a record of all proceedings of the sessions of the auxiliary and

of the executive committee. The secretary, acting as treasurer, shall keep a correct record of all receipts and disbursements of the auxiliary. A report shall be submitted at each meeting, and the treasurer must pay out funds only when authorized by the auxiliary or the executive board.

Article IV—Executive Committee

Section 1. The executive committee shall consist of the officers of the auxiliary and two others where possible, to complete the committee of five.

Section 2. The duties of the executive committee shall be to transact necessary business between auxiliary meetings and such other business as may be referred to it by the auxiliary. A report shall be presented at the regular meetings of the auxiliary.

Article V—Other Committees

In addition to the executive committee, the following committees are suggested: publicity, enlistment, program, stewardship, literature, and any other committee necessary to promote the work of the auxiliary.

Article VI—Dues

Each local auxiliary may fix dues, if so desired, the amount of the dues to be determined by the local auxiliary. Each local auxiliary shall tithe to the Woman's Auxiliary Conference Treasury.

Article VII—Junior Auxiliary

A Junior Auxiliary shall be formed wherever possible, the work of the Juniors to be conducted under the supervision of the Seniors.

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